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TO  
THE MOST  
Reuerend Father  
in God, GEORGE, by the  
providence of God, Archbishop  
of Canterbury, Primate and  
Metropolitane of all  
England.

Most Reuerend :



Have alwaies  
reckon'd, that  
wee shail bee  
much accomp-  
table for all  
our time; but  
for our best time most of all.

## The Epistle

For this cause I haue endeuored  
for many yeeres, to employ some  
houres of those dayes, that are  
especially appointed for the ser-  
uice of God, to the best exercises  
in religion that I could. Out of  
these exercises, this worke hath  
beene raised by degrees. which  
beeing heretofore sent abroad  
without protection, fell by  
misaduenture into uncarefull  
hands; where it indured two  
great calamities: mangling and  
restraint. But hauing both re-  
couered the liberty thereof, and  
repaired the maimes: and fur-  
ther, hauing so supplied many  
parts, as it may be said to be ne-  
uer fully finished untill now,  
and not like to bee much ei-  
ther altered or enlarged by mee  
hereafter; I doe againe commit  
it to the world, but under the  
patro

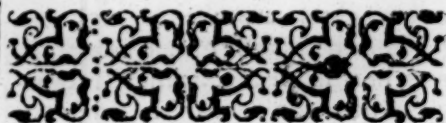
## Dedicatorie.

patronage of your Graces name.  
Not onely in regard of some dependence, both of my selfe and my profession vpon your Grace: Neither yet altogether respecting the greatnesse of your authority, but chiefly the goodnes of your nature and disposition: whercof I could say much, but that I hold it needlesse to shew the Sunne with a Candle. The Lord inlarge your Vertues and Piety largely in this life, and reward them liberally in the life to come.

Your Graces in all duty,

IO: HAYWARD.

The first of these is the  
 fact that the population  
 of the country has increased  
 very rapidly in the last  
 few years. This is due to  
 the fact that the country  
 is very fertile and the  
 people are very industrious.  
 The second fact is that  
 the country is very rich in  
 minerals. This is due to  
 the fact that the country  
 is very large and the  
 people are very industrious.  
 The third fact is that  
 the country is very rich in  
 minerals. This is due to  
 the fact that the country  
 is very large and the  
 people are very industrious.



AN  
Aduertisement to  
*the Reader.*

THE FIRST PART.

*Concerning the vse of these*  
DEVOTIONS.

**W**ch is the seruile or rather  
brutish basenes of mans na-  
ture, that he is more strong-  
ly either stirred or staide, in  
the ordinary passages of his life, with  
that which is vnpleasant vnto him,  
then with that wherein he seateth his  
delight: because (for the most part) his  
sensuality is more sensible in the sharp-  
nesse of the one, then it is in the sweet-  
nesse of the other. So in our ordinary  
course it is seene, that wee are more  
deeply disquieted with an iniury, then  
pleased with a benefit; and doe there-  
fore beare our selues more mindfull, to

*We are more  
feelingly af-  
fected with  
that which  
is vnplea-  
sant, then  
that which  
is deligh-  
tful.*

## *Aduertisement.*

*Feare is a  
most power-  
full passion.*

*wherefore  
God hath  
more used  
threats then  
promises.*

*Feare to be  
perswaded.*

revenge the one, then to requite the other: that we are more feelingly molested with sicknesse, then contented with health; for that sicknesse is capable of little comfort, and health is neuer void of much vexation; insomuch as we should find little pleasure in the last, but by enduring, at seasons, the pinch of the first. So likewise we are more weakely affected with liberty, then with restraint; with ioy, then with griete; with ease, then with torment; with reward, then with punishment; with promises, then with threats: and generally with hope of that which is good, then with feare of that which is, either indeed, or in appearance euill. For feare being a most powerfull passion, doth vsually sway all our deliberations; and chiefly moderate the course of our affaires.

Heerevpon, G O D, the most deepe searcher, and expert applyer in all our affections, imperfections, infirmities, defecti-ous, hath both in the former time of the law, and in this of grace, vsed this meanes much more then the other; thundring forth most dreadful threats, and yet sometimes intermixing large and louing promises: this is a spur to incite; that, as a bridle to guide vs in the way of his Commandements.

Heerevpon also *S. Paul* exhorteth vs, to make an end of our saluation with feare



feare, and trembling <sup>a</sup>; And againe, after hee had declared, that wee must all bee presented before the iudgement seate of C H A I S T, he maketh this conclusion; <sup>b</sup> *We knowing therefore these things, perswade the feare of the Loyd vnto men.* For feare is the beginning of wisdom, as the Prophet David tearmeth it <sup>c</sup>; Iob calleth it wisdom in itselfe <sup>d</sup>: *Syracides*, the fulnesse and crowne of wisdom <sup>e</sup>, the beginning, the being, and the end of wisdom. It is also the beginning and first steppe that leadeth vnto loue <sup>f</sup>, which is the accomplishment of the law; and which growing to perfection, casteth out feare <sup>g</sup>.

And of so great force is this feare, in the *forming* and *reforming* of our behauiour, that *Syracides* sayth, <sup>h</sup> if wee would remember the last things; that is, *Death, Iudgment, Hell*, and therewith also the ioyes of *Heauen*, we should neuer doe amisse. Whereto agreeth that which *Salomon* saith; *The feare of the Lord is a Wel-spring of life, to auoid the snares of death* <sup>i</sup>: *The feare of the Lord leadeth to life, and hee that is filled therewith, shall not bee visited with cuill* <sup>k</sup>. This the Prophet *David* also confirmeth by his owne experience, where hee sayth <sup>l</sup>: *I haue kept thy precepts, and thy testimonies, for all thy iudgements are in my sight.* And if we likewise like to make

<sup>a</sup> Phil. 2.12

<sup>b</sup> 2. Cor. 5  
The vertues  
and effects  
of feare.

<sup>c</sup> Iob 28.28

<sup>d</sup> Psal. 111

10.

<sup>e</sup> Eccl. 1.12,

& 15, 16,

18.

<sup>f</sup> Eccl. 25.

13.

<sup>g</sup> 1. Iob. 4.

18.

<sup>h</sup> Eccles. 7.

<sup>i</sup> Pro. 24.

27.

<sup>k</sup> Pro. 19.

23.

<sup>l</sup> Psal. 119.

## Aduertisement.

Wee finde no  
great lust to  
offend, du-  
ring the time  
wherein wee  
thinke vpon  
the last  
times.

<sup>m</sup> Pro. 8. 13

<sup>n</sup> Ier. 32.

40.

<sup>o</sup> Psal. 112.

1. & 7.

<sup>p</sup> Deut. 5.

29.

<sup>q</sup> Psal. 115

Our prepo-  
sterous care  
for the body  
and negli-  
gence for the  
soule.

experience hereof, we shall find in our  
selues no great lust to offend, during  
the time, wherein we seriously thinke  
vpon these times. Whereby it is plaine,  
that if we could winne our weaknesse,  
to beare the continuance of these me-  
ditations, we should assuredly feeble in  
our selues those two effects of feare,  
whereof the Scripture maketh men-  
tion; the first, to hate euill <sup>m</sup>; the  
second, not to depart from God <sup>n</sup>.  
Whereupon will follow, that *hee who*  
*fiaeth the Lord, shall not feare any euill* <sup>o</sup>;  
and that as God desireth to be feared <sup>p</sup>;  
so, *he wil fulfill the desires of them who feare*  
*him* <sup>q</sup>.

It were a soueraigne medicine, that  
would preserue the body from sicknes;  
but it is more soueraigne, that will  
preserue the soule from sinne. For the  
preuenting of diseases, sufficeth not to  
preuent the death of the bodie; but  
either by violence, or by continuall  
though insensible wasting of the natu-  
rall powers, it will seize at length vpon  
the most healthfull constitution: but  
the preuenting of sinne, is the perpe-  
tuall, not onely health, but life of the  
Soule. And yet such is our dull and  
blinde folly, that for hope of the first,  
nothing is so rare, nothing so deare,  
which our care will not procure; no-  
thing so distastfull, which our patience  
will not both swallow and digest: but

for

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for assurance of the second, we will not apply a ready and easie remedy, consisting only in calling to remembrance a few things, which I know, we know.

But some will say that this remembrance is such an vsauoury, whether receit or conceit, that it will not onely constraîne a man to wring his countenance, but requireth a steely stomack to breake it: otherwise it will fetch vp all the pleasures of this life. It is a death to thinke only vpon death. What is it then alwaies, or at the least, often to chew vpon death and iudgement, and also hell?

It is neither all nor nothing which these men say. For there are indeed such queasie cōceits, but there are also meanes to helpe that weakenesse. And these consist especially in three points. One concerneth the preparers of this medicine; the other two, those who are to receiue it.

The first is, after the example of Physicians, to gild ouer those bitter pills; and not to deliuer them in such coorse and carelesse manner, as will rather prouoke, then preuent loathing. For if they can be so prepared, as they may be taken downe; there is little doubt, but the effect will answer the expectation. This I write in regard of some, who measuring words rather by number, then either order or weight, doe

*Our weaknesse in meditating vpon the last things.*

*Eccl. 41.1.*

*Three remedies against the said weakenesse.*

*The first remedie.*

## Aduertisement

doe not onely vse, but affect a dull disioynted kinde of teaching; and do not onely dispraise, but in the basest words proud contempt can deuise, vterly condemne all that which is otherwise. A strange conceit: first, that any man should be of so tempestuous, either iudgement or desire, as to hate any thing because they want it: secondly, that no man should more liberally speake against liberall studies, then they who would bee accounted their chiefeest Patrons. When *Diogenes* did trample, with his filthy feete, vpon the furniture of *Platoes* chamber, affirming that hee did tread downe *Platoes* pride: Yea, answered *Plato*, but with a greater pride. So these, in the affectation of their barren basenesse, will beate downe with vnsauoury scorne, that which they esteeme affectation, either for aptnesse of words, or order of matter, in other mens paines. But, with three things men doe especially perswade; with truth of matter, with example of life, and with fit sobriety of speech: for truth findeth more easie entrance, when it commeth, both armed with her owne force, and adorned with the furniture both of life and speech. And as one who walketh in the Sunne for pleasure, may be tainted with the heate thereof before hee retire: so they who are drawne by delight

# PART. I.

delight into these cogitations, may thereby take the touch of a more deep impression.

The second remedy is, so to leason these considerations, with regard of the profit which they bring, that our reason may perswade our appetite, first to *entertaine*, and after to *setaine* them; and the rather, for that we are able to encline our selues to many extreame grosse receipts, vpon either vaine or weake hope of a short imperfect bodily health: *short*, if it were perfect; and *imperfect*, if it could be long. And of these I will report a few onely (for all were infinite) which the more vnpleasant they are to be vttered, the more fit they are; first, to shame our iudgement, and thereby to correct it.

The dung of men, of dogges, and of swallowes, is prescribed for the squinancy <sup>c</sup>: Hens dung, to cast vp poyson by vomit <sup>d</sup>: The dung of a Wolfe, with white wine, for the Collicke <sup>e</sup>: Doues dung, for the torment of the stone and bladder <sup>f</sup>, and to encrease seede <sup>g</sup>: Dogs dung to bind the belly <sup>h</sup>: New Assc dung, and also Goose dung with white wine, for the yellow Iaundeis <sup>i</sup>: The dung of Horses, Boares, Soves, Beares, Calues, Hares, Mice, for many other griefes <sup>k</sup>: And generally the dung of all Beasts <sup>l</sup>: Whereof *Asclepeides*, surnamed *Pharmaceon*,

*The second  
remedy.*

*What vn-  
pleasant and  
dangerous  
things we  
will take for  
bodily  
healib.*

c Galen Mesor.  
Mahamet Ara-  
hi. Antenna,  
creating of the  
diseases of the  
throat.

d Antenna, Pe-  
Apo. lib. de ven-  
en. c. 4

e Galen Actius,  
ser. 9. c. 31.

f Plin. lib 30. cap.  
4 & cap. .

g Constantine,  
lib. Avicenni c. 1.

h Albert. de ani-  
malibus, lib 23.

i Arnold, a vi-  
rou. lib. 2. Bre-  
narij, cap. 40.

k Plin. lib. 28  
cap. 4. & c. 16.

l Paul Aeginet  
l. 7.

x<sup>l</sup> Plin. lib. 28.  
l Paul Aeginet  
l. 7.

## Advertisement.

m Lib. 10.  
cap. 8.

n Plin. lib. 18.  
cap. 15.  
o Plin. lib. 18.  
cap. 10.  
p Galen lib.  
x<sup>ti</sup> τὸ πρῶτον.  
cap. 1.  
q Actius Te-  
trast. l. 1. c. 3. cap.  
18.  
r Plin. lib. 18. c. 10.  
s Gal. simplic. lib.  
10. Plin. lib. 18.  
cap. 4. & lib. 30.  
cap. 12.  
t Gal. dist. 1. 1. 10.  
u Galen. l. eodem  
Plin. lib. 18. c. 10.  
Noratians. lib. 4.  
cap. 1.  
x Plin. lib. 18.  
cap. 10.  
y Gal. simplic.  
lib. 10.  
z Plin. lib. 30.  
cap. 13.  
a Plin. lib. 30.  
cap. 10.  
b Plin. lib. 30.  
cap. 12.  
c Marcellus c. 8.  
d Marcellus c. 4.  
e Arginez. l. vide  
cap. 4.

maceon, did write many Volumes : and Galen intituled one Chapter of his booke of Simples, *κόπρος* <sup>m</sup>, which signifieth dung. And hereupon it may be, that *Aristophanes* called *Aesculapius* *κατόπρος*; because hee not onely tasted the dung of men, to coniecture thereby the quality of their disease, (which *Hippocrates* likewise is reported to haue done) but gaue the same for Physicke to others.

Also they prescribe the Vrine of a Boare<sup>n</sup>, of an Ass<sup>e</sup>-colt<sup>o</sup>, of an Ass<sup>e</sup>, and of diuers other Beasts : Likewise the seed and genitalls of boares, buls, and horses : The sweate, the filth of the eares, both of men and of diuers beasts : spittle<sup>t</sup>, and some other excrements both of men and women, which are not fit to be named<sup>u</sup>. Further, foame of horses and of boares : hooues of Goats and of Asses : the braines of Mice; the vomit of dogs : a Vulture fatted with mans flesh : a Viper roasted like a pig<sup>a</sup> : red flies<sup>b</sup>, worms of the putrification of Vipers<sup>c</sup>, and which breed in rotten trees<sup>d</sup>, with infinite other of the like sort; which, if it were not for desire of health, an honest man would not offer to a horse.

Yea, what purging potions and pilles will we take? all which are not only vnpleasant, but (aloes excepted<sup>e</sup>)

exce-

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exceeding hurtfull; not onely to the stomake & ( especially to the mouth thereof, being a part of a most sharpe sense & ) but to all the other principall parts <sup>n</sup> : and that chiefly by two means: first, by euacuating the healthfull humours, together with the hurtfull; secondly, by infecting the parts with a quality against nature. For, all purgatiue medicines are of venemous quality <sup>k</sup>, and contrary to the nature of man<sup>l</sup>: their euacuation being no other thing then a violence to nature <sup>m</sup>. Yea, they haue plaine poyson<sup>n</sup>, and a destroying power <sup>o</sup> in some part of them. And if it were not so, yet in voiding superfluous humours, they weaken the spirits, and consume naturall moisture (which two are the very substance of life<sup>p</sup> ) whereby they make the body soon old<sup>q</sup>, and in the meane time weake, drie, and subiect to consumption<sup>r</sup>: breeding also grossenesse and hardnesse howsoever they be corrected<sup>s</sup>. Hereupon *Plutarch* affirmeth\*, that they are so far from purging the body, that they had neede themselves to be purged: and *Auenzoar* vsed to say (as *Rabbi Moses* reporteth<sup>t</sup> ) that he neuer gaue purgation, but his heart did shake many dayes before. Hereupon, diuers others also haue settled their opinions, that it is the best Physicke, to take no Physicke at all.

f Cel. lib. 5. in prim.  
g Gal. in com.  
Hip. lib. 2. & de rat. vict. in morb. acut. cap. 11.  
h Médec. l. 2. In-  
tegr. 2. sam. 1.  
cap. 1. Caus. 2.  
i Lib. de Vitiis.  
cordis. tract. 2.  
cap. 3.

k Mesur. lib. 1.  
intenc. 1. cap. 2.  
l Gal. simplic.  
lib. 3.  
m Auicen. in 4.  
primi.  
n Auerrois 3.  
collicen.  
Auicen. in 4.  
prim. & in 3.  
prim. doct. 2.  
cap. 1.  
o Gal. simplic.  
lib. 4.  
p Auicen in 3.  
prim. doct. 2.  
cap. 1.  
q Mes. lib. 1. in-  
tenc. 1. sum. 2.  
cap. 1. Caus. 2.  
r Rasis. lib. 4. ad  
Almanforon. cap.  
11. cap. 1.  
s Auenzoar lib.  
Teist. tract. 2.  
cap. 8.

\* Li. 1. de  
vitiis.

t Lib. de organ.  
vitiis. cap. 9.



u Lib. 2  
cap. 13.

*Our negli-  
gence for the  
health of our  
soules.*

If then for so short, so vncertaine  
bodily health, wee can conquer our  
patience, to swallow downe these hor-  
rible, both loathsome and dangerous  
drugs, which (as *Celsus* saith.<sup>u</sup>) do of-  
ten not helpe the sicke, and alwayes  
hurt those that are sound; insomuch  
as the vsing of these helps to lengthen  
our life, is many times a meanes to  
hasten our death; shall we be so nice  
or rather negligent, that our courage  
cannot clime ouer a few difficulties, in  
meditating vpon those things which  
will be an occasion, so surely, so safely,  
both to purge and preserue our soules  
from sinne?

Let vs summon the sobriety of our  
senses before our owne iudgements  
and that which saying cannot, let see  
ing perswade. Doe wee know what  
these tearmes, *Death, Iudgement, Hell*,  
doe import? Or whom they doe con-  
cerne? or how neere they are vnto our  
neckes? Doe wee take them for fa-  
bles of Poets, and not for Oracles  
of Gods owne mouth? Is not the con-  
dition of man common, in the first  
with beasts, in the other two with dis-  
uels? are wee not euery houre in dan-  
ger, and will we neuer be in doubt to  
step into them?

What? must wee bee intreated  
(like mad men) to be good vnto our  
selues? Had we rather feele these  
ments

## PART. I.

ments, then feare them? Rather endure them for euer, then for a short time thinke of them? Where then is our iudgement? Where are our right wits? Or where, at least, is our selfe-loue; which alwayes pryeth after profit, and is so carefull to auoid both losse & harme? Are we transformed into brute beasts, that we proiect no further then for the present? That all foresight hath either forsaken vs, or is so sleepily secure, that we will not cast our eyes a little before vs; and in opportunity of aboundance, store our selues against assurance of neede?

O blinder then Beetles! The Merchant refuseth no aduenture, for hope of gaine; the hunter shrinketh at no weather, for loue of game; the Souldier declineth no danger, for desire either of glory or spoyle: and shall wee frame to our selues either an ease in our not vnderstanding, or an idlenesse in our not vsing those things, which will be a cleane means to vs, not only to auoid intolerable & endlesse paines, but to attaine first both immeasurable & immortall glory, and pleasure and gaine? shall we either not stroue, because we are content, or be content, because wee will not stroue?

For assuredly, if we take herein the true measure of our minds, wee shall finde our greater reason to confesse our sloth, then to complaine of our weaknesse; and

*what paines  
we take for  
the pleasures,  
gaine,  
and honour  
of this life.*

*Our idlenesse  
for immortall  
glory.*

## Adnertisement.

*Mat. 25.*

*<sup>a</sup> Pro. 19.*

*24.*

*<sup>b</sup> Pro. 22.*

*13.*

*<sup>c</sup> Pro. 24.*

*31.*

*What God  
doth com-  
mand and  
reason di-  
rect wee  
must do.*

*Two great  
wonders.*

and these exercises would be easie enough, if our endeaours were answerable to our power. But, seeing Christ hath pronounced this terrible sentence: *Cast the slothfull servant into utter darknesse:* shall we still remaine idle and secure? Shall wee with *Salomons* sluggard, *Put our hands into our bosome* <sup>a</sup>, and pretend, *There is a Lyon in the way* <sup>b</sup>? It is cold, it is vneasie to labour, and therefore we can *neither clense nor enclose our Vineyard* <sup>c</sup>? may we couer our selues with this cold excuse: Our passions are strong, our bodies weake; many dare not, most will not, few doe commit them to the encounter? Nay, if God command it, if reason direct it, wee must do it: for to say, *we cannot*, is childish; and, *we will not*, peeuish.

If the rich Glutton and poore Lazarus were againe in life, what would they not (thinke wee) either doe, or not doe? what action would seeme too great vnto them? what abstinence too grieuous? Who is so mighty, whom they would either enuy or feare? who so miserable, whom they would disdain or neglect? what hardnesse, what hazards would they refuse? the one to auoid, the other to recouer the place wherein they are? Surely, two great wonders are spread ouer the world; one, that in regard, both of the doctrine and life of Christ, so many men do not yet

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et belecue him: another, that of those who belecue in him, so many are aduenture to offend him: the first, that there should be such want of faith; the second, that there should bee such coldnesse of care. And if with those, we doe not belecue the heauy horrors, which God will heape vpon the wicked, both at and after the time of their death; wee are no faithfull Christians: if with these, we belecue them, and will not provide to preuent them; we are no reasonable men.

But if no reasons can stir vp our reason, with the holy and happy Apostles, *To leaue all, both pleasures and aduantages, to follow Christ*; and by forcible entry, by a maine and manly breach through all difficulties, to settle our soules in the cogitation of these last things; then the last remedy onely remains: by often exercise to acquaint our nature with them; and as one who maketh a fire of greene wood, not to be tyred with blowing, vntill our deuotion bee set on flame. For, the habit of vertues doth growe and increase with the exercise of their actes: and those who endeavour, GOD will helpe, by enlightning their vnderstanding; which the more it pierceth into the reasons which induce vs to the loue and seruice of God, the more it doth enflame vs in the same. And as

*Moses,*

*The third remedy against our weaknesse, in meditating vpon the last things.*

*\* Math. 19. 27.*

## Advertisement.

f Exod. 34.  
35.

Moses, by often talking with God, had glorious glistering set vpon his countenance: so by our often frequenting conference with God, in prayer, which is our talking to him; in meditating vpon his Precepts, his Promises, and his Threats, which is his talking to vs we shall find in our soules, though not sodainly, yet in time, a most heavenly change. For the heart of sinner is like to troubled water, which cannot sodainly bee cleered, but with leisure and by degrees: and some time must necessarily be required to beate backe those abuses, whereto we haue been long time enured.

Wherefore  
exercises of  
devotion are  
neither plea-  
sant nor easie  
at the first.

8 May. 9.

And although, at the first, these exercises shall seeme vsauoury vnto vs, and we shall feele in our selues very much, either dulnesse, or resistance. Because the Diuell (who seemed to lye quiet, whilest by often abuses he made vs tame to be willingly abused) when we offer to expell him, will neither easily nor sodainly lose his hold; but (as did the dumbe and deafe spirit which Christ cast forth) will cri out, will miserably toss and tear the poore soule, before hee will depart. Although (I say) we shall finde at the first, neither pleasure nor ease in these exercises of Deuotion, but rather much externall opposition, much reluctance in our selues, euen

## PART. I.

euen as the *Wj. man* laid, *When we enter*  
*into the seruice of God, wee must arme our*  
*soules against many tempests of temptations:*  
 Yet by our *persistance*, and the *assistance*  
 of God, who is more strong and libe-  
 rall then we can either aske or vnder-  
 stand, they will in short time sceme  
 vnto vs very easie and pleasant; and in  
 the meane season, not only maintaine,  
 but increase our strength, for conti-  
 nuance in that happy course.

For, as one that is either weary or  
 weake, recouereth strength by taking  
 his foode, although he eateth many  
 times, without either appetite or taste:  
 so meditation and prayer, which giue  
 both fewell and flame vnto deuotion,  
 doe encrease in vs some spirituall  
 strength, euen when they yeeld little  
 spirituall solace.

And as for the pleasures of the  
 world, we shall in little space esteeme  
 the sweetnesse of them to bee so Swi-  
 sh; that we shall loath our selues for  
 being deceiued by them, much more  
 them for so deceiuing vs. For spirituall  
 pleasures doe not onely farre exceed,  
 but altogether drowne the pleasures  
 of the body; and make them, if not dis-  
 tastfull, yet contemptible vnto vs;  
 and that especially for three respects.

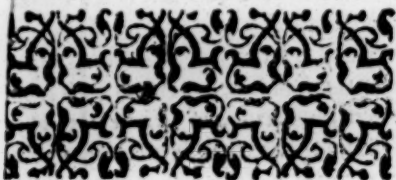
The

*Eccles. 2. 1.*

*Spirituell*  
*exercises*  
*maintaine*  
*spirituall*  
*strength,*  
*euen when*  
*they yeeld*  
*spirituall*  
*solace.*







## THE SECOND PART.

### Concerning the pleasure of a vertuous life.



**P**irst, in regard of the cause; for that they proceede, not from nature, but from grace; being one of the chiefest workings of the holy Ghost, who hereupon is called a Comforter. And because effects are alwayes answerable to their cause, the ioyes which this Comforter doth worke, must needs be unspeakable.

Secondly, in regard of the object: for that these pleasures are not of creatures, which are particular and finite, affecting onely some one case, but of the Lord and Creator of all things; who, being an universall and infinite good, is sufficient also to sinne up, both an universall and infinite delight. For, pleasure being nothing else but the attaining of some good, the moving whereto is by desire; which having attained the end, it hath rest and reioyce: It followeth, that the delight

The first  
cause  
wherefore  
spirituall  
pleasures  
exceed  
the plea-  
sures of  
the body.  
Ioh. 14.16.  
The se-  
cond cause.

delight is alwayes answerable to the degree of  
goodnesse which is attained. And therefore  
seeing God is the highest good, the last end  
perfection of the soule, in whom onely consisteth  
both the felicitie and societie thereof;  
followeth againe, that the enioying of him  
the tearme of all desire: that the enioying  
all creatures is nothing so neere the ioy of  
enioying God, as the light of all the starres  
comparable to the light of the Sunne: that  
all creatures doe not satisfie when he is  
so nothing else delighteth when hee is present.  
And although the perfection of this pleasure  
bee in heauen, yet God giueth such a taste  
thereof many times in this life, that it spreadeth  
from the soule into every part of the body  
according as the Prophet Dauid said;  
heart and my flesh reioyce in God.

Psal. 84. 2.

The third  
cause.

Thirdly, in regard of the subject; because  
they are more proper to the nature of man,  
more agreeable to his understanding and will,  
which how much more noble they are then  
other powers, so much more capable are they  
of greater pleasure.

Corporall  
pleasures  
neuer re-  
garded,  
but vpon  
ignorance  
of those  
that are  
spirituall.

For as wee consist of two contrarie sub-  
stances, the soule and the body; so are we  
capable of two contrary and incompatible  
pleasures, the spirituall and the fleshly. And  
so farre as doth the substance, so farre doth  
the pleasure of the soule exceed the pleasure  
of the body: which being but a painfull  
pleasure, is neuer desired, neuer regarded  
but of those who are ignorant of the true  
pleasure of the soule: Even as men throw  
ign

of the naturall; either vertue or  
of precious stones, do sometimes better,  
and are equally esteeme of counterfeit. But,  
wee would make our iudgement maister  
of our opinion, and accustom our selues  
to the true taste of spirituall pleasure; wee  
should in short time contemne as false, and  
at length abhorre as filthy, the seeming  
pleasures of the flesh: much more then a  
man would contemne to taste of honey, by  
feeling the sting of many Bees; or abhorre  
to haue a lothsome itch, notwithstanding it  
enteth to him, some delight in clawing.  
These pleasures, howsoever they are super-  
naturally sugered ouer to content our fantasie;  
which is of power, not onely to darken rea-  
son but to deceiue sense; yct the maine mix-  
ture of them is a gluttony grieue vnto the con-  
science: and by making some offer of sensuall  
pleasure, they worke both painefull and poyso-  
nous effects.

But they who enioy these pleasures, doe  
though (you will say) and shew all the to-  
kens of a minde, both merry and secure.  
I beare you well. But euery fowle that  
hath a seemely feather, hath not sweete  
meat; nor euery Tree that beareth a goodly  
leafe, beareth good fruit: glasse giueth a  
rarer sound then siluer; many things gli-  
ster besides gold: a gorgeous chest is not al-  
wayes the signe of a rich treasure; nor a  
redie, of a fine threed; nor a cosily scab-  
bed, of a sure blade: nor a merry comite-  
nce, of a minde, either pleasantly dis-  
posed,

Bodily plea-  
sures worke  
painfull ef-  
fects.

The pleasure  
of the wicked  
only in shew.

## Aduertisement.

posed or set at quiet. We see that some  
will laugh at the beating of their heads  
gainst the walls. Yea, but then they are m  
you will say. Yea, but not so dangerously m  
as they who will smoothly smile at the sa  
fying of their owne sinfull desires, which  
not onely hurt, but destroy; not the body  
ly, but also the soule.

And if they be not mad, or (which  
worse) of a stupid and benumbed sou-  
having lost, both the Spirituall light  
grace, and the naturall light of reason,  
taining onely the sensuall light of their  
fections, common with brute beasts; the  
laughter is accompanied with such a shak-  
sting of conscience (the eternall iustice  
king them executioners of their own fault)  
that all their mirth is, but the painted face  
of Iezabel, even an out-side onely of piety  
sure. For GOD holdeth his Court of Iustice  
wi. bin the conscience of the wicked: and  
sooner doe they commit offence, but accuse  
thoughts, and condemning Judgement  
forthwith arise. Hereupon the Apostile affirmeth,  
meth, that wicked men are damned  
themselves: and the Prophet Dauid saith,  
The Lord iudgeth the righteous,  
and him that contemneth GOD  
euery day. Christ saith, they haue  
d worme which alwayes gripeth and gnaweth  
their consciences. GOD hath threatened  
that he will giue vnto them a trembling  
heart, and that feare shall kill them  
in their chamber &c. The W. Ieremias

The inward  
errors of the  
wicked.

ἀποχρητά-  
κῆτοι.

d Mr. 9.

e Deut. 28.  
65.

f Dec. 32.  
25.

PART. 2.

cometh & that all wickednes is full of feare,  
giving testimony of damnation against it  
selfe. And Iob likewise saith of the wic-  
ked h: that hee sorroweth all the  
daies of his life, as it were a woman  
with child: a fearefull sound is euer  
in his eares. And although hee be in  
time of peace, the sword is alwayes  
before his eyes. When hee sitteth  
downe to eate, he remembreth that  
the day of darknesse is ready at his  
hand: tribulation terrifieth him, and  
anguish enuironeth him, euen as a  
king is enuironed with souldiers,  
when he goeth to battaile.

This is the sweet musicke, which the con-  
science of the wicked continually maketh  
upon their owne heart-strings; being a be-  
ginning in this life, of their full torments  
in the flames of hell; and the leaues here,  
of the Trees which there shall tumble upon  
their neckes. All things which they see,  
they suspect: they coniecture, not onely pro-  
bable, but possible perils; yea, such as all  
ordinarie meanes can hardly conspire: their  
thoughts alwaies beating upon those things,  
which in common sense doe seeme to carry  
a dreadfull shew. They may bee free from  
present danger, but thinke themselves free  
from danger they can not; they are as so  
dainely dismayed at the noise of a lease, as  
if it were a clappe of thunder. They sup-  
pose that euery man who cometh 2 ward  
them, cometh against them: if men talke

5 Sap. 5.

h. Iob 15.

The scourge  
of conscience  
which afflicteth  
the  
wicked.

## Aduertisement.

secretly together, they suppose it is of their demerit : if any sinne be generally reprobued, they surmise that onely they are noted and the lesse they doe perceiue, the more alwayes doe they conceiue. Before them danger, behind doubt; vpon one side shame, vpon the other feare : suspection, anguish, horror, dread, hold their guilty soule continually in Alarme. Thus they discouer themselves, though no man know them: they condemne themselves, though no man accuse them: they torment themselves, though no man touch them. And this scourge of conscience, they can no more put from them then they can put away their own thoughts: they are no more able to runne from it, then they are able to runne from themselves: it will follow them, it wil persecute them euer downe into hell.

The pleasure  
of the godly  
in the testi-  
mony of their  
conscience.

2. Cor. 1.

12.

Pro. 15.

15.

The confi-  
dence of the  
godly.

Pro. 28. 1.

Their hopes.

But the vertuous haue no such butcherie of thoughts within them. Yea, they haue the Testimonie of a good conscience, which S. Paul calleth, & his glory; and S. Salomon, a continuall feast. And this alwayes, either causeth, or is accompanied first, with present confidence, according to that which Salomon affirmeth: The iust is as confident as a Lyon. Secondly, with most high hopes; hauing full assurance, that in all their anguishes and necessities, their prayers haue good acceptance with God. And this hope worketh againe two excellent effects: First, a sweet solace, according to that which the Apostle saith

Wce

## PART. 2.

**k** Wee reioyce in our tribulation; through our hope, which maketh vs not ashamed. Secondly, a most assured strength, to sustaine them in all the trauerses and obliques of this life; and (as an armour of proofe) to breake all the blowes, which the world or the Deuill can fasten upon them: Emboldning them to say with the Prophet; <sup>l</sup> My hope is in G O D, I will not feare what flesh can do vn- to me: And with Iob; <sup>m</sup> Although he kill me, yet I will trust in him.

To the contrarie, the present estate of the wicked, is to feare, <sup>n</sup> when there is no cause of feare: and to flye, <sup>o</sup> when no man followes them. And as for their hope, <sup>p</sup> it shall perish, being no better then chaffe; <sup>q</sup> a bubble; smoake; <sup>r</sup> alie; yea, <sup>s</sup> furie: yea, <sup>t</sup> a very abomination of their soule. The reason hereof is double. First, because (what- soeuer they pretend) they settle their hope in worldly meanes, and not in G O D: Where- upon Salomon saith, <sup>u</sup> When the vn- godly man dyeth, his hope is gone, the confidence of his riches shal pe- rish. Secondly, because although they did trust in G O D, yet liuing as they doe, loosely, licentiously, it is in vaine, and rather to be called presumption then hope.

Hereupon it followeth, that as two men trauailing together towards their Countrey, the one to bee aduanced for his seruice, the other to bee executed for his offences; are

**k** Rom. 5.

Their strength.

<sup>l</sup> Psal. 56. 4.

<sup>m</sup> Iob 18.

The hope of the wicked.

<sup>n</sup> Psal. 53. 6.

<sup>o</sup> Pro. 28.

11.

<sup>p</sup> Pro. 10.

28.

<sup>q</sup> Sap. 5.

<sup>r</sup> Esa. 28.

<sup>s</sup> Job 8.

<sup>t</sup> Pro. 11.

<sup>u</sup> Pro. 11.

The godly and the wic- ked not af- fected alike.



## Aduertisement.

accordingly affected by the way (whatsoever  
 their countenance they carry) as they expect  
 entertainement at their iournies end: enes  
 so is it betweene the virtuous and the wicked  
 red. The one performeth his passage with  
 great alacrity, being carried vpon the tum  
 wings of hope and desire; the other goeth  
 on with a heavy heart, being no lesse v  
 willing to proceede, then he is vnable to a  
 stay. The one cannot thinke vpon death  
 but with great ioy, as being to him the doore  
 to heauen; the other cannot remember the  
 but with extreme terror, as being to him  
 the gate of hell. To the one Christ hath said,  
 Whatsoever you shall aske the Father  
 in my name, hee will giue you: To the other,  
 GOD saith by the Prophet Esay: When you reach  
 forth your hands, I will turne away mine  
 eyes; when you pray, I will not  
 heare you.

*Esay I.*

*The wicked  
 tossed with  
 tempestuous  
 affections.*

And, although neither all the wicked  
 nor alwayes any doe feele these cruell grips  
 of conscience; because the voyce of their dis  
 ordered affections is often so loud, that it  
 drowneth the cleere condemning voyce  
 their conscience: Yet doe they heare  
 much alwayes as shall make them in  
 casable; And their munes are violent  
 tossed with another tempest. For, being  
 stitute of grace, which onely is of force  
 to uphold reason, and to curbe and controul  
 inordinate appetites; they are vnder the  
 rule of their unrestfull and unrestrained  
 affection.

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affections. But these are the unfruitful  
 thornes, which choke the good seeds both  
 of reason and grace; the corrupters of iudge-  
 ment, the seducers of will; the betrayers of  
 vertue, the flatterers of vice; the under-  
 miners of courage, the slaues to weaknesse;  
 the infect on of youth, the madnesse of age;  
 the curse of life, the reproch of death. And  
 as a ship in the middest of a storme, is bea-  
 calden on euery side with windes and waues,  
 and dangerously driven, not by directi-  
 on of the Maister, but by the fury of the tempest:  
 so in all the agitations of the wicked, rea-  
 son, which is the Pilote, can beare no rule;  
 But affection, which is the storme, doth for-  
 cibly both tesse and drive them; not only di-  
 sturbing their present quiet, but keeping the  
 wayes vnassured. Hereupon the Prophet  
 sayeth: \* The wicked haue no rest,  
 they are like the raging Sea; whose  
 waters foame with mire and grauell.  
 The causes hereof are thre. The first is,  
 that the affections which they follow,  
 neuer acquainted with mediocrity, are vio-  
 lent and peremptory, unable to endure  
 any deniall, or delay: continually  
 crying, as Rachel did vnto Iacob:  
 Giue mee children, or else I dye.  
 The second is, for that they are like vnto  
 death, neuer satisfied; not onely following  
 the way of desires already formed, without  
 turning; but framing new desires without  
 number. They affect a thousand things  
 which cannot be effected; and yet mis-  
 erably

\* Esay 57.

The affections  
of the wic-  
ked, violent  
and peremp-  
tory.

¶ Gen. 30.1  
The aff. ction  
of the wicked  
are insatiable.

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The affections  
of the wicked  
are contrary.

\* Gen. 11.

Psal. 55.

The affections  
of the godly  
are peaceable  
and calme.

a Luk. 24.

36.

rably afflict the soule, because they are  
ting. And of all things that they do obtain  
the pleasure doth forth-with either van  
or vexe: they doe no more satisfie the ap  
tite, then salt water quencheth th  
But as a fire, the more fuell is cast into  
the more therby it groweth able to consum  
so the more meanes bee applyed to satisfie  
these afflictions, the more doe they, not on  
desire, but importune, either increase, or  
the least, change. The third cause is,  
that they are one contrary to another  
whereby are raised most cruell combats  
within the soule; with a farre greater  
fractiō of desires, then was of \* langu  
ges at the confusiō of Babel: The min  
being swayed in contrarie motions, as e  
ry winde of passion doth puffe. As, lust  
pride desire to spend; auarice, to spare;  
uie, to detract; feare or fauour, to exte  
ambition, to aduenture; suspiciō to ha  
backe: wrath sweeteneth reuenge with  
light; deceit cloaketh it with dissimula  
on. And generally, so many as they are,  
many different desires doe they kindle:  
ioyned together onely in wickednesse;  
cording to that which the Prophet said  
haue scene iniquitie and strife  
the Citie. Iniquitie, for that all  
both unmeasurable and vniust: Strife,  
that one of them is contrary to another.

But the godly doe enioy a heauenly pea  
and tranquillitie in their passions: acco  
ding to that salutation which a Chri  
bo

## PART. 2.

both used and taught to his Disciples :  
 b Peace be vnto you : and according  
 as the Princely Prophet said, c There  
 is great peace to them that loue thy  
 Lawe. For they trouble not themselves  
 with cares ; the sad burthen, the consu-  
 ming canker of this life: they hunt not af-  
 ter froathy praise : they are couetous onely  
 to lay d vp treasure in Heauen : their  
 highest ambition is to maintaine themselves  
 upright in goodnesse: their pleasure is to  
 despise pleasures: their minds are not rack-  
 ed either with feare or desire : all their  
 calme thoughts are utterly unable to main-  
 taine within them any flisse strife. And  
 therefore they hold a firme and stable peace:  
 first, with all men, euen as the Prophet  
 Dauid said : I am at peace with them  
 that hated peace. Secondly, with GOD:  
 according to that which S. Paul saith : be-  
 ing iustified by faith, we haue peace  
 towards God. Thirdly, with themselves :  
 because, hauing grace to gouerne their de-  
 sires, and resigning their wils into the hands  
 of GOD, they are not molested with those  
 combates and encounters which others doe  
 endure, by reason of the contraries whereof  
 they doe consist : namely, the outward man,  
 and the inward ; the Spirit, and the  
 flesh ; reason, and appetite. And hereof doe  
 ensue two notable effects.

One is, the inestimable treasure of liber-  
 ty, whereof Christ said : e If yee abide  
 in my Word, then are yee my Disci-  
 ples,

b Luk. 10. 5

c Psa. 119.

d Mat. 6.

Psal. 119.

Rom. 5. 1.

The liberty  
 of the god'y.  
 e Iob. 8. 31,  
 32.

## Aduertisement.

f 2. Cor. 3.  
17.

The slaue-  
rie of sin-  
ners.

8 2. Pet. 2.  
h Joh. 8.  
i 2. Pet. 2.

The domi-  
nion of  
the godly,  
k Luke 17:  
l Iob. 5. 4.  
I. Cor. 15.

ples, and shall know the truth, and the truth shall make you free: And likewise the Apostle, <sup>f</sup> Where the Spirit of the Lord is, there is liberty. And this consisteth in freeing of reason, which is the diuine part of the soule, from the tyranny of affections, which are the sensual and brutish part thereof: where notwithstanding, the wicked are more basely bound, then euer was slaue to the mercilesse Tyrant. For they doe not stick nor stay at any danger: they spare neither paines, nor expences, whether of treasure or of much more precious time, to satisfy that which they command; They are ready to aduenture their liues and their soules for euery false delight, for euery small point of honour and estimation which they desire. They neither act, nor talke, nor thinke, nor once-dream of any other thing then of this seruice. Hereupon S. Peter calleth them <sup>8</sup> bond-slaues of corruption: and <sup>h</sup> Christ; <sup>i</sup> slaues to sinne. The reason because <sup>i</sup> a man is a slaue to that whereof he is ouercome. Whereupon it followeth, that we are seruants to so many Lords, as we are ouer-ruled by afflictions, as we doe commit finnes.

Another effect is, the dominion of those afflictions, which Christ calleth, <sup>k</sup> Kingdome within vs; and S. Iohn <sup>l</sup> victory: being a farre greater conquest, then Alexander the great was able to atchieue. For hee hauing subdued the strongest

## PART. 2.

strongest part of the world, was beaten  
downe with the power of his passions: but  
the godly having conquered these his Con-  
querors, doe not onely maintaine them-  
selves in free condition, but retaine these  
Rebels in such obedience, that their service  
is a great furtherance unto them in the ser-  
vice of God. As anger is a meanes to in-  
crease zeale; haughtinesse, to despise the  
world; shamefastnesse and feare, to ab-  
staine from sinne; ioy, to praise God; sad-  
nesse, to repent; hatred, to pursue vice;  
loue, to ensue vertue: and in like manner  
the rest. So long as they are kept in order of  
obedience, so long are they, alwaies serui-  
able, and sometimes necessary in vertuous  
atchievements.

Hereupon, S. Paul said: I tame my  
body, and bring it into subiection:  
least whiles I preach to others, I my  
selfe become a cast-away. For as di-  
uers beasts, being wilde are dangerous; but  
made tame, doe become profitab'e for many  
uses: so our passions, which in their rebelli-  
ous rage are hurtful vnto vs, being subdued  
and moderated, are singular helps in the  
exercise of vertue.

Now, since it is by rebellion of our affe-  
ctions, that a vertuous and religious life  
seemes distastefull vnto vs: it followeth,  
that these affections being subdued, the  
soule shall obtaine a free and full pleasure in  
all the actions of such a life. And this plea-  
sure of the soule is of force, to darken and to  
dull

1. Cor. 9. 27.

Wherefore  
a vertuous  
life see-  
meth di-  
stastfull.

The force  
of spiritual  
pleasure.

n Phil. 3. 8.

o Act. 5.

p Act. 7.

How large  
ly God  
communi-  
cateth his  
grace.

dull the senses of the body, against all worldly priu-  
ly respects; as well in not receiuing pleasure  
sure, as also in not perceiuing paine. For  
the first, S. Paul said, <sup>n</sup> that he esteemeth  
all things dung in regard of Christ. For the  
second, the Apostles reioyced, because they  
were accounted worthy not onely to be  
scourged, <sup>o</sup> but with despite and shaming  
to be scourged, for professing Christ. Tribu-  
made the stones seeme sweet vnto <sup>p</sup> S. Ste-  
phen: the sword, fire, wilde beasts, and  
other cruelties ioyned with ugly infamy, yet  
onely tolerable, but delightfull to the residue  
of the blessed Martyrs. Whose noble courages  
(like the Sunne) did shew greatest communi-  
nance in lowest state: who, with a brave  
behaviour in contempt of death, gaue  
grace to the greatest miseries, that greivous-  
test tyranny could execute or inuent. Being  
assured, that it was GOD who gaue them  
this bitter potion, to bee drunke off, as a  
healthfull medicine: and that tribulation  
like to a file, which the more sharpe it is, the  
better doth it purge and cleanse the soule.

And of this ioy of the godly, even in  
their greatest miseries, there are two pri-  
cipall causes. One, the apparant supply  
of grace, which GOD even in the midst of  
miseries, by a more felt then seene manner  
distilleth into the soules of his seruants; to  
incourage and enable them in their perse-  
rance. For, as his grace is great towards al  
so doth hee communicate the same most fa-  
miliarly with those that are his; and do

## PART. 2.

wonneth privately reioyce with such as serue him,  
 though he had none other to serue. Nei-  
 ne. For is he at any time so neere and present  
 with them, as in their tribulations; although  
 for the contrary seemeth to appeare: their vic-  
 tories being alwayes the more glorious, by  
 to how much their combate is furious & rude.  
 sheweth vpon, S. Bernard said; Giue mee  
 Tribulation, O Lord, that thou may-  
 st be alwaies with me. This grace is a  
 participation of the diuine nature; that is,  
 of the goodnesse, purity, and nobility of God:  
 which is (like Sampsons haire) not onely  
 an ornament to the soule, making it so  
 amiable in the sight of God, that hee taketh  
 her for his daughter and for his Spouse: but  
 also a strength, by meanes of the vertues  
 which attend vpon it: by which strength the  
 Soule is enabled to encounter and overcome,  
 not only calamities, but sins and the Diuels.  
 In regard of the first, Ezekiel teacheth the  
 Soule possessed by grace, ♣ A new spi-  
 rit. In regard of the second, the Apostle  
 saith, that hee had not onely will, but  
 power to doe all things.

Another cause is, the loue settled in them  
 towards GOD; which is so predomi-  
 nant a passion, that it maketh the greatest  
 difficulties seeme easie; and the most dange-  
 rous attempts, most delightfull. For, as Su-  
 gar is not onely sweet in it selfe, but sweet-  
 neth other things wherewith it is mixed: so  
 loue is not onely in it selfe delightfull, but  
 maketh all the waies of God, both light, and  
 delightfull;

q Ezek. 11.  
 19.

r Phil. 4. 13  
 The force  
 of loue to  
 extinguish  
 paine.



## Aduertisement.

delightfull; light to beare, and delightfull to embrace. Bearing the eyes so fast fixed vpon that which is loued, that when it understandeth tribulations to be the means whereby it is attained, tribulations are pleasant: not as tribulations, but as the meanes to attaine that which it desireth. Therefore hee who loueth, either laboureth not, or delighteth to labour: euen as the hunter taketh pleasure in his toyle; and as a woman scarce feelleth the paines of her trauell, when shee consideret<sup>t</sup> that it is the onely way to attaine her desire. Giue mee one that loueth (saith Saint Augustine) and hee shall feele what I say: but if I speake to a cold Christian, hee cannot vnderstand me.

*Tract. 27. in  
Ioh.*

Effects of  
Grace.

*u Mat. 11.  
x 1. Ioh. 5.*

*y 2. Cor. 12.  
z Esay 48.*

In regard of this supply of grace, Christ saith: " My yoke is easie, and my burthen light. S. Iohn also saith, \* His Commandements are not grieuous. Because that which to nature is heavy and hard, is made both light and easie by grace. In regard whereof God encourageth <sup>us</sup> by S. Paul; \* My grace is sufficient for thee. And by the Prophet Esay: \* Feare not, for I am with thee: melt not as wax, for I am thy God to strengthen thee, to assist thee, and to keep thee with the right hand of my righteousness.

Effects of  
loue.

*\* Ioh. 15.*

In regard of this loue, Christ said, \* He that loueth mee, keepeth my commandements. And Saint Iohn saith,  
This

## PART. 2.

<sup>a</sup> This is the loue of GOD, when we keepe his Commandements.

*In regard of both, the Apostle saith:*

<sup>b</sup> I am filled with comfort, I abound in ioy, in all our tribulations. *Like-wise the Prophet Dauid: c* The voice of ioy and health is in the Tabernacle of the iust. *And againe, with words neerer admiration then liking: d* I haue taken greater pleasure in the wayes of thy Commandements, then in all manner of riches.

*Of this grace ensueth a most cleere light of vnderstanding, called the wisdom of Saints e: whereby the spirituall man f* iudgeth all things: *being made thereby, most wise in discerning what is best, and most iust in performing what hee doth discern. This is that spirit which Christ promised to his Disciples, when hee said; The holy Spirit which the Father will send in my name, will teach you all things. g* This is that light of men, <sup>h</sup> that writing in the heart, <sup>i</sup> that immediate instruction, which GOD assuredly promised, & the Prophet Dauid did most earnestly desire; whereof he meant also, when he said: <sup>k</sup> The Lord is my light and my saluation: *And againe, l* Thou shalt shew mee the path of life: *And againe, m* Thou shalt make me to vnderstand wisdom secretly. But the want of this light of vnderstanding in the wicked, must needs (according

<sup>a</sup> *Ioh. 15.*  
Effects of both.

<sup>b</sup> *1. Cor. 7.*

<sup>c</sup> *Psal. 118.*

<sup>d</sup> *Psal. 119.*

From grace proceedeth light.

<sup>e</sup> *Prou 9.*

<sup>f</sup> *1. Cor. 2.*

*Ioh. 14. 26.*

<sup>g</sup> *Iohn 1.*

<sup>h</sup> *Ier. 31.*

<sup>i</sup> *Esa. 54.*

<sup>k</sup> *Psal. 118.*

<sup>l</sup> *Psal. 16.*

<sup>m</sup> *Psal. 51.*

The wicked liue & labour in darkness.

## Aduertisement.

*Esay.*

*Sap. 5.*

*Exod. 10.*

From loue  
alacritie  
proceedeth.

p *Psal. 119.*

q *Ibid.*

r *Ibid.*

f *Ibid.*

Frō both  
proceedeth con-  
solation.

(ing to the nature of darknesse) make the whole passage of their life, exceedingly both labour some and loth some; according as the Prophet saith in their person: Wee haue groped after the walles like blinde men; wee haue stumbled at mid-day, euen as it had beene in darknesse. And as the Wiseman speaketh of their complaint in hell: The light of Righteousnesse, the Sunne of vnderstanding hath not shined vnto vs. And this difference betweene the Godly and the wicked, was shadowed in figure, when among the children of Israel there was light, but among the Egyptians was palpable darknesse.

From this loue proceedeth a notable alacritie, both in beginning and pursuing, ioy ned also with integrity, and perseuerance; of which foure points the Prophet Dauid speaketh thus in order: P 1. I made haste and prolonged not. q 2. I will runne the way of thy Commandements. r 3. With my whole heart. f 4. Vnto the end.

From both proceedeth a most heauenly consolation, knowne onely to those who feele it; in comparison whereof, all the contentments which men contend for in this world, are no more pleasant then the torments of hell. For as light proceedeth from the Sun, and from fire heate; so from the presence of grace; so not onely from the fruition, but from the contemplation of that which spiri-  
tually

## PART. 2.

tuallly we loue, a most sweet solace inseparably doth ensue. And this the Prophet Dauid calleth, <sup>c</sup> A gracious dew: And Esay, <sup>u</sup> A floud of pleasure: which God giueth as a taste in this life, of the Ocean of ioy which is in Heauen. Where-with the hearts of the Godly being watered, and (in a manner) made drunken, they lose all sense of earthly things (as <sup>\*</sup> Saint Peter did upon a short shew of the glorious presence of Christ) and neither in desire wish, nor in hope aspire, nor in imagination faine in this world any greater ioy.

But, if we will drinke of these sweete streames, if wee will feede on these pure pastures, we must endeuour to abandon the pleasures of this life; and esteeme all worldly things so indifferent, that our mindes be not transported, either with desire of that which we haue not, or with delight in that which we haue. For, as the <sup>a</sup> Arke of God, and the Idol Dagon, could not stand together upon one Altar: <sup>b</sup> as Isaac and Ismael could not abide together in one house: so cannot <sup>c</sup> Christ and the world, God and Mammon lodge together in one heart. The loue of GOD and of the world are two extremes, more distant one from the other, then are the poles of the world; as it is impossible for one eye to behold heauen and earth at once, so is it for one will to affect both GOD and the world. The people of <sup>d</sup> Israel forsooke the flesh-pots of Egypt,

<sup>c</sup> Psal. 68.

<sup>u</sup> Esay 29.

Psal. 36. 65.

<sup>\*</sup> Mat. 17.

Spirituall pleasure is neuer ioyed with pleasures of this world.

<sup>a</sup> 1. Sam. 5.

<sup>b</sup> Gen. 21.

<sup>c</sup> Mat 6.

Luke 1.

<sup>d</sup> Exod. 16.

## Aduertisement.

e Luke 15.

God must be  
loued alone.

A true token  
of our further-  
ance in the  
grace & loue  
of God.

I. Cor. 9.

Egypt, before God gaue them Mann  
from heauen: The prodigall Sonne  
his feeding upon huskes with swine, before  
his father killed for him the fat Calfe: and  
in ch, if we will subdue our turbulent af-  
fections, and draw them from the delight  
of this world, we shall soone finde ths spir-  
ituall pleasure, not onely to exceede our ex-  
pectation, but very farre beyond our hope.  
For God is not loued enough, if hee be no  
loued alone. He is iealous, and with exce-  
ding seruor loseth our soules, and will ne-  
admit any externall loues and delights to  
be mixed with his: like a chaste wife, who  
is iniuriously loued, if she be loued together  
with others.

And it is a true token of our further-  
ance, in this grace of God towards vs,  
and in this loue of vs towards him, when  
we feele in our selues, an alacrity and de-  
light in heauenly meditations; in prayer, in  
fasting, in almes, and in other exercises of  
devotion: with a carelesse contempt of the  
world, and a longing desire to be with God.  
But, if wee finde in our selues a dulnesse  
to begin, and a wearinesse to continue in  
these labours of the soule (which as it ma-  
keth the paines greater to vs, so doth it make  
the acceptance lesse to God; who loueth not  
onely a willing, but a cheerefull giuer) then  
is it a sure signe, that neither Gods fauour is  
so great towards vs, as we haue neede; nor  
our duty so entire towards him, as we haue  
cause.

And

## PART. 2.

And therefore it becometh vs to apply  
all our care, all our courage, to blow up the  
living fire of our deuotion : especially both  
by often renewing, and by long perseuering in  
the serious consideration of these last things ;  
till we finde in our selues, some feeling  
of this pure pleasure. For so will these and  
these exercises of the soule grow vnto vs ;  
first, tolerable ; and afterward most  
sweet: and on the other side, the plea-  
sures of the world, will first  
seeme vaine vnto vs, and  
afterward excee-  
ding vile.

---

HOM.

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H O M. I L. α.

Ἰθὺς γὰρ μοι κῆνθ' οὐκ  
αἶψα πύλῃσιν.

Ὅσχ' ἔτεον μὲν κύνθ' ἐν  
φρεσὶν ἄλλο δ' εἶπεν.

*Tam grauis ille mihi nigri  
quàm limina ditis.*

*Ore aliud qui fert, aliud sub  
pectore celat.*

As dale of death, so doe

I hate that kinde ;

Whose tongue from thought,

whose mouth dissent from

(minde.

The





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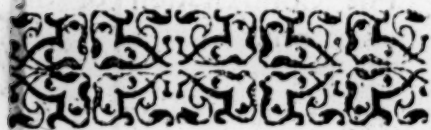
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## *The Contents of the first Part.*

**T**He guiltinesse of sinne, and  
the consideration of the  
time of death, calleth the sinner  
to call vpon God. §. 1.

The consideration of the  
houre of death. §. 2.

The prayer. §. 3.

The sinner touched with re-  
morse of his sinnes, and terri-  
fied with remembrance of Gods  
iudgement, flyeth vnto Christ.

§. 4

The consideration of the day  
of Iudgement. §. 5.

The Prayer. §. 6.

The touch of sin, and the ter-  
rors of hell, doe cause the soule to  
lay hold vpon Gods mercy. §. 7.

The

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The Consideration of the  
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The Consideration of the  
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thereby are aduentured to be lost  
awaketh the soule out of the  
curitie and sleepe of sinne. §. 10.

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A Thanksgiuing, intermingled  
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Another Thankesgiuing ioy-  
ned with Prayer. §. 14.

Another Thankesgiuing and  
prayer. §. 15.

particu-  
lar bene-  
fits are,

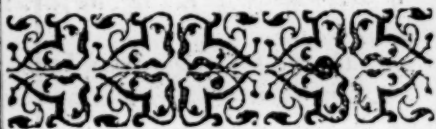
§. 1

# Of Particular Benefits.

			Patience in forbearing and expecting vs in that state of sinne wherein hee hath	{ griuously pu- nished some;  finally forsa- ken others.
	The se- cond vo- cation to grace, wherein we are to consider Gods		Loue, in often calling vs vnto repentance, and at the length, in bringing our obstinate resistance to an end, by	
Spiri- tuall.			Mercy, in forgiving all our sinnes past, and blotting them out with the blood of Iesus Christ.	
				1. By remouing or stopping from vs many occasions of temptation: according to that part of the petition in the Lords Prayer: And leade vs not into temptation. 2. By giuing vs strength to resist them, when they were offered; according to that which followeth: But deliuer vs from euill.
	Iustifi- cation, by recei- uing vs to		Grace in preseruing vs from fal- ling into the same, or the like sinnes again: and that by two meanes.	
			Positive, in bestowing many benefits of	Nature. Worldly estate
Tem- porall.			Priuate, in deliuering vs from diuers dangers, which others haue incurred, wher- of	many are manifestest  infinite are to vs secret and vnknowne.

---

*The Contents.*



THE  
SANCTUARY  
of  
Atroubled Soule.

A Prayer to be said, when  
*wee begin to settle our selues to  
our deuotions.*

1. **VV**Hen God doth most ob-  
serue vs.

2. In what considerce  
we approach vnto God.

3. The preparation of our selues before  
we presume to speake vnto God.

4. Feruency without discretion is no o-  
ther then fury.

5. Desire of spirituall things is the price  
whereat they are set.

6. Many Petitions God can hardly deny

7. The greater our perscuerance is, the  
greater shall be our abundance.

8. Who especially are troubled with wan-  
dring thoughts.

9. Wee haue lost the rule ouer the powers of our soule.

10. The greatest misery of mans heart.

11. The power of prayer to change our soule.

12. The condition which maketh our prayers effectuell before God.

13. Our falls should be an occasion to vs of more stable standing.

14. God is a seuerer exacter of thanks.

15. How to craue spirituall, how temporall benefits.

16. How our case is to bee debated before God.

17. What maketh our paines in seruing God to be sweet.

A Prayer.



Most glorious Lord  
most gracious Iesu  
Christ ! giue mee  
not onely leaue,  
but helpe, yea a-  
bilitie and power ; to prostrate  
my vnworthy soule, and poure  
forth my weake petitions, in the  
presence of thy Almighty Ma-  
iesty, in the view of all thy ho-  
ly and honourable Court of  
Heauen ; both with feare to of-  
fend, and faith to obtaine. For,  
although

although at all times, thou dost  
*obserue*, and they *serue* vs: yet  
most especially, when we pre-  
sent our selues to speake vnto  
thee face to face. Inspire my  
soule, with what affections it  
should thinke of thee: teach  
my tongue, with what words  
it should both praise thee, and  
pray vnto thee: instruct me, O  
good Iesu, with such an hum-  
ble heart to entreate thee, that  
thou maist fauourably heare me,  
and mercifully grant me my re-  
quests.

1.

Behold, O King of glory! as  
a weake and wretched worme,  
to a G O D of infinit both Ma-  
iestie and Power; as a guilty  
and grievous sinner, to a most  
iust and seuerer Iudge; nor  
standing vpon my owne cyther  
dignitie or deserts, but in con-  
fidence of thy mercies I ap-  
proach vnto thee; to make ma-  
nifest my miseries and necessi-  
ties, and to craue thy most gra-  
B 2 cious

2.



cious comfort and supply. O Lord of all power and peace in regard of the corruption both of my nature, and life, I acknowledge my selfe vnworthy to speake vnto thee, vnworthy to looke towards thee; but in regard of thy manifold mercies, I will not onely looke towards thee, but looke to bee relieved of thee; I will not onely speake, but assure my selfe that I shall speed.

3.

And to this end, I earnestly craue thy gracious assistance that I may now present my poore soule vnto thee, in those humble behauiours which are best agreeable, both to my duty, and thy deserts. That I may talke vnto thee vvith a reuerence, which doth consist of loue and of dread; reioycing in thee with feare, and trembling before thee in ioy. That as a Musician will not offer to play, before he hath set his instruments

strument in tune; so I may not presume to speake vnto thee, without diligent preparing my selfe, by calling into consideration; first, my offences; secondly, thy Maiesty and glory: thirdly, my necessities; lastly, thy goodnesse and mercy. That herevpon I may bee ioyntly, both cast downe in humilitie, and confirmed in hope: and that placing my selfe, with all lowliness, at the lowest end of thy banquet, thou mayest come vnto mee in thy good time, and say: *Friend, sit up higher.*

*Luk. 14. 10.*

Inflame my soule with true zeale (the true seale of thy holy Spirit) that it may bee carried in a full course towards thee, with a feruency gouerned by discretion: for feruency without discretion is nothing else, but eyther a degree, or resemblance of fury. Giue me an ardent desire of spirituall things, which is the onely price whereat they

4.

*Mat. 5. 6.*

are fet : euen as thou hast said,  
that whosoever doth hunger and  
thirst after righteousness, *he shall*  
*be satisfied.*

6.

If I do not presently obtaine  
that which I desire, let mee not  
therefore either desist, or relent.  
For, although thou dost hold  
backe thy helpe for a time, yet  
many petitions thou canst hard-  
ly deny : and if we will perseuere  
to knocke, thy promise doth  
binde thee to open vnto vs.

*Gen 32.*

7.

Therefore, so stay my strength  
with constant courage, that I  
may with patience and humili-  
ty expect thy pleasure ; and per-  
sist with *Iacob*, euen in wrest-  
ling with thee, vntill *Thou blesse*

*Iohn 2.*

*me.* Assuring my selfe also, that  
the greater my perseuerance  
shall be, the greater shall bee my  
abundance ; and that the com-  
ming at length, will largely re-  
compence the long expecting :  
euen as thou didst reserue the  
best wine vntill the end of the  
feast ;

feast; and as the most famous men, *Isaac, Samson, Samuel, Iohn Baptist*, were brought forth of women that had beene long barren.

Defend my weake heart from spirituall assaults. Restraine my wilde and wandring imaginations, which are like the fowles that came to hinder *Abrahams* offering. Whip out of my soule those theeuish thoughts, which are like to buyers, and sellers, and changers in the Temple: Wherewith, although all men are (in some measure) molested, yet more especially such wicked weakelings as I; even as flyes swarme thicker about a sore beast, then about a sound.

*Gen. 15. 11*  
*Iohn 2. 15.*

8.

For, our nature being depraved through sinne, we haue lost the rule which at first wee had, ouer the powers and faculties of our soules. Whereupon the imagination oftentimes, either riotously rebelleth, and beareth

9.

10.

it selfe in open licentiousnesse; or else (like a slye slaue) priuily stealeth from vs, before we are aware. And among all the miseries of mans life, this is one of the greatest; that it is so sensible in the things of this world, and so dull in things pertaining to thee: being to the one as a dry Reede, and as greene wood to the other; which cannot without paines be kindled. And therefore, O good Iesu! settle thou my scattered thoughts, binde them together with the chaines of thy loue; that they range not whither they list freely, much lesse vnlawfully. Let my minde be fixed so fast vpon thee, that it bee not distracted with other cogitations, either offensive, or idle, or else impertinent; and by that meanes be, either altogether diuerted from a true consideration of thy presence, or interchangeably diuided in ioyning some other worship with

with thine : like the Philistines ,  
who placed the Arke and *Da-  
gon* together ; or like the new  
inhabitants which the King of  
*Asshur* sent into Samaria, who  
worshipped the Lord, and also  
serued other gods. For if thou  
shouldest come with thy gra-  
ces to enter into my soule, and  
finde the dores shut against  
thee, or else the roomes taken  
vp with strange Ghests; thou  
wilt assuredly depart againe,  
and make my prayer to bee vn-  
fruitfull.

1. Reg. 5.

1. Reg. 17.

O mercifull Lord ! thou wert  
transfigured whilest thou wert  
in prayer vpon the Mount ; to  
signifie vnto vs by the glorious  
change of thy body, what pow-  
er is in prayer to change our  
soules. *Moses* also by talking  
with thee, had a beautifull  
brightnesse cast vpon his coun-  
tenance. Grant now, I beseech  
thee, that I may feele this force  
of prayer within mee. Let it

Luk. 9. 28.

11.

transport my soule from all worldly delights ; let it chase all euill and idle motions out of my minde ; euen as theeues doe vsually auoid and disperse ; when hee that is attempted calleth for helpe, if good friends be within hearing.

Grant vnto me (O Lord of life) a pure *intention* in minde, a firme and feruent *attention* in thoughts. Possesse, yea wholly rauish my soule, with pure zeale and deuotion towards thee ; that I may now poure forth my prayers vnto thee, for my selfe with stedfast faith ; for others with ardent loue ; with perfect hope and humilitie for both. For the principall condition which maketh our petitions effectuell before thee, consisteth in presenting the same, without either presuming in our owne goodnesse, or doubting in thine.

Iam. 1. 6.

Giue vnto mee a cleare sight  
of

of my finnes, giue mee also true teares to lament them. Let me craue forgiuenesse of thee, with deepe contrition for my offences past, and resolute purpose of amendment hereafter. Let not my falls bee like the fall of an Elephant, who lyeth still, vnable to arise; but let them bee to mee an occasion of more steady standing.

13.

Grant mee to bee thankfull vnto thee for all thy benefits, with a full feeling of my present wants. Grant that I bee not so transported with desire of those good gifts whereof I stand in neede, that I become either vnthankfull, or vnmindfull of those which I haue receiued; knowing, that as thou art both a ready and liberall bestower of thy benefits, so art thou also a most seuerer exacter of thanks.

14.

Grant mee to craue thy spirituall blessings, with full and firme hope; thy temporall benefits,

15.



nefits, with entire resignation to the wisedome of thy will : Not importuning them, either absolutely, or earnestly, or in greater measure then thou shalt thinke conuenient to bestow : and bearing my selfe assured, that whatsoeuer worldly thing I desire at thy hand, thou wilt giue vnto me, either the very same, or that which shall bee better for me. For I plainly see the blindness of my owne iudgement : and thou know'st (I know) what is fittest, both for thy glory, and for my good.

Giue such comfort and contentment to my disturbed conscience, as thou shalt thinke most expedient, either for my exercise, or for my ease. Powre thy peace into my poore soule, and by the secret inspiration of thy holy Spirit, kindle, yea inflame thy good motions within mee ; that I may feele them forceably, imbrace them ioyfully, maintaine

taine them carefully, and prosecute them to full effect.

Let not the exercise of prayer seeme troublesome, nor the time thereof tedious vnto mee. But grant that I may in such wise perseuere and spend this little time of prayer, in debating my owne cause, against mee to thy iustice, and for me to thy mercy; that in the end I may arise with new supply both of courage and strength, to doe such things as appertaineto thy seruice. And as seuen yeeres which *Iacob* serued for *Rachel*, seemed to him but a few dayes, for the loue which he did beare her: so let mee esteeme both the time short, and the paines sweet in seruing thee for to enioy thee.

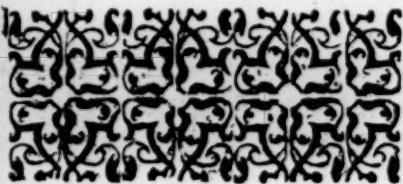
Recciue this my Sacrifice of prayer and praise, inflame it with the comfortable heate of thy loue, and wherein it is vnperfect, amend thou the defects,

16.

17.  
*Gen.29.*

fects, who onely art of power  
so to doe: that it may be accep-  
table vnto thee, or at the least  
that thou maiest not despise it.  
Giue me thy grace (O most gra-  
cious Lord) that I may now  
bend all the forces of my soule,  
with thine Angels and Saints  
to praise thee; with true repen-  
tant sinners to appease thee;  
with poore distressed wretches  
to intreate thee; and with  
all thy creatures *duly* and  
*duisfully* to serue thee,  
sweet I E S V S.  
*Amen.*

The



## §. I.

The guiltinesse of Sinne, and the  
consideration of the time of Death,  
calleth the sinner to call vpon God.

1. **T**He wisdom, dominion and life of  
the soule.

2. Without God all abondance  
is beggery.

3. Our originall sinne.

4. Our regeneration.

5. Our actuall finnes.

6. Our preservation.

7. Our vocation.

8. Our falling from God.

9. The soule arraigned within it selfe.

10. Sinne is a sweet poyson.

11. The renewing of sinne curreth the  
pardon granted before.

12. It is better neuer to haue beene con-  
uerted unto grace, then to be diuerted from  
the same.

13. Knowledge of our losse increaseth the  
misery.

14. The

14. The terrours of sinne may be profitable to vs.

15. What causeth the sight and sorrow for sinnes.

16. The art of the Diuell in seeking to delay vs.

17. The finall arrest both of the body and of the soule.



Most high, most Holy, most mighty, most mercifull, most good, most goodly, most louing, most fearfull and terrible God ! the creator, the reuer, the maintainer of all things : whom to know, is to be wise; whom to serue, is to raigne; whom to loue, is the life and happinesse of the soule. Behold, I poore wretch, to thee, who art both rich and liberrall ; I miserable, to thee who art both pitifull and plentifull doe draw neere. Behold, a hunger-starued Begger knocketh at thy doore ; open vnto me, O honorable House-holder ! without whom all abundance is beggery: open.

open, I say, thy mercies to my miseries. And although I am not worthy to sit at thy feast with thy Sonnes, yet with the basest of thy seruants, let me be refreshed with some broken pieces that are taken from thy table.

Thou hast commanded vs ( O gracious God ) to come, to knocke, to call vnto thee: wherevpon thou hast promised vs, so to finde thee, as both to *enter* into thee, and to *entertaine* thee. O mercifull Iesu! I heere arrest thy gracious promise. Behold now, my sighing doth seek thee, my teares cry vnto thee, and the groanes of my pained soule doe knocke at the gate of thy mercies. Behold, Lord, I *intend*, I *contend* to doe thy will; performe thou, I beseech thee, thy Word. Reueale that which thou biddest mee to seeke; admit me whom thou hast inuited; giue mee that whereto thou hast giuen mee, both  
power

2.

power to aske, and promise to obtaine.

3. And first (O LORD) I acknowledge against my selfe,  
4. that I was conceiued in iniquity, and borne in misery : but thou of thy free loue diddest cleanse me, thou didst sanctifie me; thou diddest through faith on my part, and mercy on thine, betroth thy selfe vnto me.

5. Yet I, vnmindfull of so great goodnesse, haue since, with many a foule fact, distained my selfe, and dishonoured thee; not dreading thy displeasure, whose wrath maketh the Diuels to quake. I was borne in necessary, but I plunged my selfe in voluntary sinnes ; I made no conscience in offending thee , and feared not to forget thy Law.

6. Notwithstanding thou , according to thy wonted mercies, diddest not banish mee from thy protection : but as though I had *dayly* and *dweely* obserued thy

thy will, thou diddest bountifully heape thy benefits vpon me; so much vnderferued of me, as not desired.

When I sinned against thee, the Diuell was ready to haue made a prey of mee; I was content, I was desirous to haue perished with him: but thou (O Lord) diddest *drive* backe him, and *draw* backe me; not onely without eyther my request or knowledge, but very much against my minde.

When I was in danger of death, both by sicknesse and casualties; and my soule was so rocked asleepe in securitie of sinne, so burdened with the weight of wicked actions, that it must needs haue sunke downe into hell; thy grace stood by me, thy power did preserue, both my body from death, and my soule from damnation.

I did *offend* thee, but thou diddest *defend* mee; I did *deserne* death,



Gen. 28.  
verse 16.

death, but thou diddest *preserve* my life: I did not *regard* thee, when thou diddest safely *guard* mee. I (like a wretch either senselesse or desperate; that, not knowing this, not caring in what course I was carried) did forsake thee, and fly vnto mine enemy: I did long, I did labour, to cast my soule into his pittilesse power; to haue stood at the mercy of his most damnable malice. But thou wert alwaies with mee, as with *Jacob* when hee said: *Surely God was in this place, and I was not aware of it.* Thy care did keep me, whilst I busied in vaine things, neuer marked so much: thy loue did seeke, with very great and gracious fauours, to winne mee vnto thee.

But as one that is sicke of a sleepey disease, cannot bee awaked, but by pinching: so out of this lethargie of sinne, my sleepey soule (neither vnworthy nor vnwilling to haue perished) could

could not bee called to it selfe,  
but by some sharpe and sensible  
accident.

Hereupon thou begandest  
to runne with mee a more rug-  
ged race, laying many kinde  
crosse vpon mee; not onely to  
bend my vnwilling, but to  
breake my wilfull minde, and to  
make it appliable to thy plea-  
sure. Thou diddest call mee out  
of the wildernesse of worldly  
delights, wherein my guiltinesse  
would haue hid it selfe from  
thy presence; thou diddest take  
mee vp, straying in the streets;  
thou diddest compell me out of  
the high way to hell: thou did-  
dest enter couenant with thy  
seruant; thou didst stirre in mee  
a desire, and strengthen an inde-  
uour to attend vpon thee: thou  
didst instruct, thou didst enable,  
both my vnderstanding and also  
my will: that, to discern; this  
(in some degree of duty) to doe  
thy pleasure.

Yet

8.

Yet I (wretch that I am) since my entrance into thy seruice, haue either vngraciously forgotten, or vngratefully remembered all thy benefits; and haue not so esteemed thee for them, as I would haue done a mortall friend for a few courtesies of course. I haue forsaken thee againe, and followed the right trace of the vnrighteous world; thinking euery thing good, whose euill I had not tried. I haue prouoked thee, I haue stirred vp thine anger, I haue deserved thy displeasure, I haue a thousand wayes done euill in thy sight: not ignorantly, but presumptuously; not weakely, but wilfully; not fearefully, but impudently; hauing not onely lost the tender touch of conscience, but beginning to beare my selfe (an offence beyond the degree of any vile word) in a brauery of euill.

Alas! how deeply hath corruption

ruption tainted my soule ? what folly hath not had his seat in my minde, and left his footsteps in my actions ? Nay, I haue farre exceeded the limits of folly : no man not banished from his right wits, would thus haue been entrapped, thus entangled. I should haue repented me of my former sinnes ; but I haue in such sort both increased and aggrauated them, that I haue scarce left, either number for more, or place for worse.

O my God ! what answere shall I make ? How shall I either excuse, or extenuate this my relapse ? Shall I pretend the sly subtilties of the Diuell ? the faire-faced shewes of the world ? the pleasant perswasions of the flesh ? *The woman gaue it mee ? The Serpent deceined mee ?* Tush, all these are baits for babes. But I was come to a greater staednesse, both in age, and in experience ; I was warned, I was  
wea-

weaponed ; I vvas instructed  
I was encouraged. I should  
haue vsed more warinesse to sus-  
spect ; more wisdome , to dis-  
cerne ; more valure, both to de-  
fend my selfe, and defeate mine  
enemy.

9.

No sure : I will neuer excuse  
him, whom his owne consci-  
ence condemneth. I had the  
expresse Word and will to stop  
mee, mine owne knowledge to  
bridle mee ; I would haue disap-  
proved those things that I did,  
if any had done them but  
my selfe. When a mans memo-  
rie is the bill of his debt, when  
his thoughts are willing wit-  
nesses against him, when his  
feare is his Gaoler, when his  
iudgement is his Iudge, when  
his owne knowledge conuen-  
teth him ; there is little doubt,  
either of denying or deceiuing  
credit, and much lesse of making  
escape.

I, I, it is euen I that haue  
broken

broken couenant with thee. I  
haue beene wise to deceiue my  
selfe; abusing my reason, rather  
how to doe amisse, then how to  
amend. I haue falsified my faith;  
I haue riotously runne after the  
vaine conceits, or rather deceits of  
sinne; whose kindest courtesies  
are the allurements of mischief;  
which like a bemired dogge, de-  
fileth with fawning; whose kisses  
are of power to kill.

10.

I haue receiued many fresh  
wounds, I haue renued all my  
old sores; and what thou (O  
Lord) by thy mercies haddest  
healed, I by my madnesse haue  
rubbed open: insomuch, as sinne  
vsed againe, hath made the par-  
don once granted to be of none  
effect. I may well say with *Indas*,  
*I haue sinned*: but either name or  
number my sinnes I cannot.

11.

O bottomlesse sea of misery  
and sorrow, wherein I haue  
plunged my selfe! alwaies sink-  
ing, and yet by the infinitenesse  
C thereof,

thereof, neuer at the bottome is  
which I am able neither to  
bide, hauing the fire-brands  
all furies within me ; nor yet  
auoide, beeing fettered there  
with the cruell chaines of mine  
owne feare.

O my soule ! full of wreth-  
chednesse, full of shame, but full  
lest of guiltinesse, accept no of-  
fence but of sorrow ; drawe griefe  
dily into thy minde all conceits  
that may increase thy griefe : let  
ashamed, nay abhorre to thinke  
of any comfort. Loath thy selfe  
torment thy selfe, and so shalst  
thou doe something well ; for  
thou canst neither loath nor tor-  
ment a more cursed creature.

Alas ! how is my soule aban-  
doned ? How are all the powers  
thereof layd waste ? Comfort fer-  
no more ease vnto mee, then wo  
the handling of sore wounds. I  
am diuided in my selfe, how can  
I stand ? I am ouerthrowne in  
my selfe, how shall I rise ? My desire

ne is pained, because it cannot hope;  
and if it hath any sparke of hope,  
it is rather in change, then rid-  
dance of griefe.

Forlorne wretch that I am, it  
had beene better for mee neuer  
to haue been *conuerted* to grace,  
then thus *peruersly* to be *diuerted*  
from the same. For then I  
should haue gone on in a sober  
securitie, and my punishment  
should haue beene so much the  
lesse, as ignorance is beneath  
contempt. But now I am not  
fellowely vnhappy, but vnhappy  
after the fall from some degree  
of happinelle: now the foote-  
steps of ouer-troden vertue lay  
e. cruell accusations against mee,  
and make the hatefull compari-  
son of vice more manifest. Mi-  
serable are they who lose they  
wot not what; but more misera-  
ble are they who know what  
they lose.

O foolish reason! how sharp  
art thou to see thy mischiefe?



and yet how blunt, how blind art thou to foresee it? O poor remnant of piety! only so much goodnelle left, as to make me languish in my owne euill.

O sinne! the onely fall of me iudgement, and staine of my conscience; now thou hast sacked my soule, now thou hast beaten it downe vnder thy tyranny, rest thy selfe, forbear a while, tread not vpon my ruines, pour not fire to thine owne spoile. And yet not so; but doe the worst, cruell and cursed sinne, doe euen the very worst thou canst. The more terror thou executest vpon mee, the more shall I both loath and lament the seruice that I haue done thee; and the sooner shall I seeke to drawe my detestable fires out of the mire of thy subiection.

There is yet left, both time to repent, and opportunitie to amend; yet doth Christ, no co-

one

15.

ind onely admit, but inuite vs to his  
oor banquet. I could neither see my  
nue sinnes nor sorrow for them, did  
me not hee both enlighten my vn-  
derstanding and soften my sen-  
f ses. He hath not enlightned my  
m vnderstanding, to drowne it in  
sack darknesse; hee hath not softned  
be my senses, because he could not  
my breake them. And wherefore  
hil then hath hee thus *wakened* the  
, p one, and *weakened* the other?

oile It is euen so: hee that hath  
e th hitherto in patience expected  
nn me, doth now in pitie call mee.  
th Speake then (sweet Lord) speake  
rou vnto thy seruant; thunder into  
the the inner eare of my heart;  
d la breake my deafenesse, that I may  
haue hear thy voice. Lord, thou  
one lookest for mine amendment,  
d that I may haue thy fauour; and  
sub I looke for thy fauour, that I may  
amend.

rim Woe is me! how long haue  
ie I stayed? alas! how late doe I  
ne come? How slowly doe I ha-

one C 3 sten?

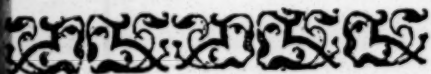
16.

sten? How doth my resolution  
sticke betweene loathnesse and  
necessitie? Woe is mee wretch  
how cunningly doth the Diuel  
seek to delay mee? What Art  
doth hee vse to keepe the line  
from breaking, whereat the fish  
is caught? Not drawing him  
violently, but at seasons and by  
degrees; and suffering him to  
play vpon the hooke, vntill ei-  
ther vse hath made him willing  
or wearinesse weake.

17.

O my G O D! the Sun of my  
life hath passed his Meridian, and  
I am now in the after-noone of  
my age; the night of nature will  
come fast vpon me: when death  
(as G O D s Sergeant) will arrest  
my body vpon debt due vnto  
nature; my soule vpon trespasses  
committed against G O D. The  
one he will binde hand and foot  
and commit close prisoner to the  
grauē; the other he will arraigne  
in the high Court of Heauen,  
where G O D shall be both partie  
and

and Iudge; to answer to all objections, as well of ignorance, as of contempt.



§. 2

The Consideration of the houre of Death.

1. **T**He perplexities of the soule, at the houre of death.

2. Our best actions are imperfect in the sight of God.

3. The soule at the houre of death, by too much thinking omitteth to doe.

4. The lamentation of the soule at the houre of death.

5. The powerlesse desire that the soule shall then haue to amend.

6. The bodily paines.

7. The approaches of death.

8. Our departure out of this life, answerable to our entrance.

9. The presence of sinnes.

10. The accusation of the conscience.

11. The aggravation of the Diuill.

12. The feare of Gods iudgements.

13. The change of our owne iudgement.

14. Unprofitable repentance.

15. Pleasures either van sh or vex.

16. The face of sinne shall be unmasked.
17. All worldly helpes will faile, if not  
informed.
18. The ignorance and weakenesse of a  
Sinner, in turning to GOD at the houre of  
death.
19. The terrible and desperate estate of a  
Sinner, at the houre of death.
20. The insensible approach of death.
21. The universall dominion and power  
of death.
22. Death is most bitter to worldly minds.
23. GOD hath no part in death.
24. Death is not far, when it is farthest.
25. Our life is a continuall dying.
26. Wherefore we are easie to be perswa-  
ded that we shall live longer then other men.
27. Wherefore the houre of death is un-  
certaine.
28. What life is.
29. How necessarie it is to practise our  
dying.
30. CHRIST aboundeth in mercy.
31. Outward behaviour requisite in  
prayer.



T this houre of  
death, at this cru-  
ell instant of par-  
ting, when the  
guilty soule be-  
ginneeth

ginneth to bee loosed from the  
fetters of flesh: O good God!  
how is it troubled? what a tem-  
pest of terrors doth beate vpon  
it? Then beginneth it to throw  
the thoughts freely into euery  
corner of the conscience; to see  
the sinnes which it hath done,  
to perceiue the vengeance that  
it hath deserued; to consider,  
that the time of repentance is  
then at an end, and that it is set  
vpon the immouable point of  
passage to a most strict tryall,  
vncertaine how the best acti-  
ons thereof shall bee examined.  
For, as in a rude eare, that Mu-  
sick may passe for currant, which  
a skilfull iudgement will con-  
demne for course: so in the sight  
of God there will appeare both  
errors and defects in all those  
actions, which in our iudgement  
were perfectly performed. And  
as no point of the Compasse can  
be so exactly touched with the  
Loadstone, that it will stand di-

1.

2.

1. Cor. 4.

rectly to the Pole, but hath some variation to the East or to the West: so none of our actions is so touched with grace, that directly it pointeth to G o d, but hath alwaies some deflection from him. *I know nothing* (saith the Apostle) *by my selfe, yet am I not thereby iustified. For he that iudgeth mee is the Lord.*

3.

It is desirous to stay, it is compelled to goe; the one whereof is impossible, the other intolerable. And as it often happeneth, that whilst one thinketh too much of doing, he leaueth to doe the effect of his thinking; so, whilst it lamenteth the losse of all the time that is past, it loseth that little which then remaineth.

Looking backe, it esteemeth the whole race vvhich it hath runne, as a short step: looking forward, it beholdeth the infinit space of eternitie, wherein it hath to continue. Lifting vp the

the minde to heauen, it discou-  
reth a most bright and beautifull  
glory: againe, casting it downe  
vpon the earth, it seeth all things  
enfolded in a misty darknesse. If  
it calleth to memory the time  
that is past, it will strongly ac-  
cuse; if it looketh to the time  
which is presently to ensue, it  
will terrifie most extremely. The  
pleasures ouer-passed, which in  
themselues were little, shall then  
seeme nothing; the approaching  
iudgement, which before see-  
med nothing, shall then be eslee-  
med vnmeasurably great. Hi-  
therto hath beene our owne day;  
but then shall be the Day of the  
Lord.

Hereupon a new swarme of  
thoughts stingeth the minde.  
It lamenteth that it hath built  
so many Castles, some in the  
ayre, others vpon the sands: that  
with the Spider, it hath euen  
exhausted the bowels, in workes  
of so little both continuance  
and



and vse : that it hath wasted that candle in idle play, which was allowed to haue lighted it to bed.

That it was so chained with the enchantments of a momentany estate, as scarce to thinke vpon the condition which neuer shall haue end: that it made so great prouision for the one, and little or none at all for the other: that to satisfie the flesh, which is to be a nest of wormes; it hath neglected the Spirit, which was to haue beene a companion of Angels. That it hath lost, for so short a shew, the eternall substance of pleasure: that it hath exchanged (more foolishly then the rude Indians, who giue gold for glasse) the treasure of immortall glory, for trifles and toyes of floating vanitie.

5.

O! if it had but a small time more of amendment, how seriously would it conuert? What  
a sharpe

a sharpe and seuerer course  
would it set into ? But it is like  
vnto a horse, desirous to runne,  
and miserably spurred, but so  
short reined that hee cannot  
stirre: or like vnto those who in  
their dreames are taken with  
some fearfull vision; who swear  
with paine, and strive to cry for  
helpe, but cannot finde any  
strength to cry.

In the meane time, the head  
shooteth, the backe aketh, the  
heart panteth, the throate rat-  
leth, the tongue faultreth, the  
breath shortneth, the flesh  
trembleth, the veines beate, the  
heart-strings cracke, the eyes  
waxe dimme, the nose sharpe,  
the browes hard, the cheekes  
cold and wan, the lips pale, the  
hands numbe, the ioynts stiffe,  
the whole body is in a cold  
sweat; strength fainting, life va-  
nishing, and death drawing on.  
And as he that besieged a Castle  
or Fort, first maketh his breach

6.

7.

with

with great Artillery, then assaulteth, entreth and possesseth the same. Euen so death, first, by diuers sorts of sickneses & paines beateth all the naturall forces, battereth, without intermission, all the principall parts of the body. But when he maketh his personall approach; when the sicke man beginneth, first to doubt of his life, and afterward to despair; then are all his paines and perplexities enlarged; then is hee driuen to extremitie of distresse; then are all his members and faculties surprised with those accidents, which are the common combattants of death. Then is that fulfilled which the Prophet said; *The sorrowes of death compassed mee, and the floods of wickednesse made mee afraid. The sorrowes of the graue haue compassed me about, the snares of death overtooke me.* Neither shall the children and friends (for whose sake the sicke shall often thinke themselves

selues damned) forbear in this instant of extremitie; *but miserable comforters* they will be (as *Iob* said of his friends ) some crying, some crauing, some counselling him in the ordering of his estate, some applying him with vaine speeches, either of compassion or of comfort; all of them like flesh-flies, making offer to molest him. And so it falleth, that our departure out of this life, is somewhat answerable to our entrance into the same: both painefull and grievous; but the one to our Mothers, the other to our selues.

Whilst these summoners of death execute their office, and the sicke man lyeth bound vpon the Altar, for the sacrificing of his soule; the knife set to his throat, and hee vnable, either to flye, or to defend himselfe: most of his wicked actions, words & thoughts, are brought into presence; arm'd with Gods anger,

*Iob 16.  
verse 2.*

anger, and with the curses of the Law. They are heaped together, and aggrauated to the vttermost: they giue the conscience many a cold pull, and lye vpon the heart as heavy as lead. Faine would the sinner turne away his eye, but he shall be compelled to behold them: they will all cry vnto him; *We are thy workes, wee will goe with thee.*

10.

Then shall the conscience sharply accuse, the memory giue bitter euidence, reason shall sit as Iudge, feare shall stand as Executioner: and scarce is there any seuerer sentence in all the Bible against sinne, which the Diuell will not bring into minde; vrging euery point, and amplifying it by construction. And seeing hee shall so strictly examine, accuse and condemne himselfe, he shall haue iust cause to feare the iudgement of G O D; who knoweth more by him, then hee knoweth by himselfe; who

12.

who as he doth most extremely hate sinne, so will hee more rigorously sentence it, then any man will doe, especially vpon himselfe.

Then will all humane wisdom and policy sodainly faile; then will resolution be turned to trembling, pride into baseness, confidence into despaire. Then will bee a great difference in iudgement, from that which men beare commonly in this world: insomuch as the sinner (finding himselfe in the snare of Gods iudgement, and environed with enemies; to wit, his sinnes and the Diuels) shall bee enforced to cry and confesse: *We simple men thought their life to bee but madnesse, whose end we now esteeme most honourable; but wee haue wearied our selues in craggy waies, we are worne out in pursuing vanity, and the wayes of the Lord we haue not knowne.*

Neuer did Tyrant exercise his  
rage

13.

Sapient. 5.

14.

rage with greater cruelty, vpon any that he most hated, then the miserable sinner shall then vpon himselfe: in iustly condemning, in vainly acknowledging, in vnprofitably lamenting the errours of his actions; whilest the paines and perplexities of the soules departing from two friends of long familiaritie, the body and the world, shall draw the powers thereof from true repentance.

15.

All vaine pleasures shalbe then at an end, and either quite forgotten as if they had neuer beene at all, or else remaine in remembrance, onely by giuing sharpe twitches to the soule. The cup of pleasure, whereof the sinner before had quaffed, shall then be at the bottome, and hee shall be enforced to drinke vp the dregs; euen the scruples and remorses of a guilty conscience: which, like thousands of thornes, shall teare and torment the miserable soule. The body can die but  
once;

once; but the heart shall so often die, as the sinner shall thinke vpon his death, and vpon his neere separation from all those things, which hee did most neerely affect. And the more he was intangled, either in the delights or affaires of this life, the more grievous will his death bee vnto him; even as the deeper roote that a tooth hath in the iawe, the more paine it causeth when it is drawne forth.

Then shall his eyes be opened, which the pleasure of sinne had closed before; and he shall plainly see, what a foule face those offences beare, which he so easily aduentured to commit: whereupon hee shall extremely both abhorre and admire, the pleasures which prouoked, the leuitie which led him to follow sinne. Then shall hee plainly perceiue, that hee did stumble where hee thought to stand; and take his ruine, where he

sup.



17.

supposed to haue taken his iust. That all things of this world are miserable; the waies thereof rough and crooked, the wealth base, the pleasures false, the hopes vaine, the promises lies, the glory short and light; the whole state a banishment, or rather a dungeon, not onely of guilty, but of condemned persons. That all the comforts thereof are not onely no remedies of griefe, but feeders thereof with sweet poison; which giue some present satisfaction to the sense, not by freeing, but by enuring it to the disease. His riches cannot redeeme him, his friends will forsake him, his children and kindest kindred shall be no greater comfort vnto him, then a brood of Vipers; especially when he considereth, that he is to endure the smart for many things, whereof he must leaue the pleasure to them. And generally, those things which before he did best

best affect, and for which he ad-  
 ventured to commit offence, shal  
 then strike widest wounds in his  
 heart: euen as *Absalons* greatest  
 ornament and delight, his faire  
 haire, was turned to be the cause  
 of his death.

2. Sam. 18.

These helps not onely fail-  
 ling, but exceedingly vexing  
 him; beeing like the spred taile  
 of a Peacock, adorning onely  
 the former part of life, and lea-  
 uing the hinder part naked and  
 vnseemely; or like the Syrens,  
 beginning then to turne their  
 tunes, when they haue drawne  
 to the point of destruction; he  
 is desirous to turne vnto God:  
 but findeth in himselfe, neither  
 knowledge; beeing a thing  
 which hee so little vsed; nor  
 power, in that violent distracti-  
 on of his soule. For as a sword  
 that is neuer drawne out of the  
 scabbard, is commonly hard to  
 be vnseath'd, at the time when  
 a man hath neede to vse it: so  
 they

18.

*Hos. 7. 14.*

they who neuer exercise themselves in the actions of Religion, do find a great vnaptnesse therein, when the vse of them shall be most vrgent. The most which he can doe, is that which G O D said by the Prophet *Hosea*: *They howle and roare vpon their beds, and doe not call vnto mee in their hearts.*

For hee shall bee anguished with exceeding diffidence; that G O D will not then giue eare to his call, seeing alwayes hee closed his eare when G O D did call him; that G O D will not then receiue him into his house, seeing alway he excluded G O D out of his heart; that G O D will not then relieue his need, seeing he neuer relieved Christs needy members: that at the end of his iourney hee shall not arriue in heauen, seeing all his life he travelled the way to hell. Hee will rather expect such an answer, as *Elizeus* gaue to King *Ioram*, when

when hee came vnto him vpon  
extremitie : *What haue I to doe  
with thee? O Ioram ! get thee to  
the Prophets of thy Father and  
Mother,* (to the pleasures and  
aduantages which hitherto thou  
hast pursued) *and desire them to  
helpe thee.* Then shall the earth  
seeme weary to beare him, the  
heauens to flash fire in his face,  
God to threaten him, the diuels  
to expect him, and his own con-  
science to betray him. Some-  
times being more able to abide  
death, then the feare of death,  
hee wisheth to flye euen from  
himselſe ; and to bee discharged  
from being guided by the euill  
guelſt of his ſoule. Not in hope  
that his torments ſhall thereby  
eyther end or abate ; but accor-  
ding to the nature of grieſe, the  
preſent being moſt painfull, hee  
deſireth to change, and to put in  
aduenture the inſuing. But, when  
hee ſeeth the heauens on all ſides  
ſhut, and no beame of comfort  
to

2.Reg.3.

19.

to shine vpon him; when there is represented vnto him, corruption and wormes ready to consume his body, and infinite Legions of diuels, prepared to receiue his soule; the graue gaping to entertain the one, and the horrors of hell to imbrace the other, that, to enioy the condition of coursest carrion, this, of cursed and damned diuels; Then is he in a maze of amazement; then like one who holdeth a Wolfe by the eares, bitten whilest hee holdeth, and slaine when hee lets goe.

Iob 30. 23.

20.

O death! the lodge of all mens liues; how sodainely dost thou set vpon vs? with what stealing steps? by how insensible degrees dost thou approach vs? euen like the Sunne, which although it maintaineth a very swift motion, yet doth not the eye perceiue that it doth moue. How vniuersal is thy dominion, and how seuerely dost thou exact

exact obedience? The mighty cannot resist thee, the rich cannot corrupt thee, the wise can neither appease nor auoid thee. Thou harriest ouer the whole earth, thou searchest euery closet, thou expugnest euery defence: and so many Ages as there haue beene since the world was created, so many perfect conquests hast thou made thereof. All naturall things encrease and decline; but thou continuest in one strength of state. Thou art the clocke which alwayes striketh, thou art the sword which alwayes executeth, thou art the snare which alwayes entrappeth; thou art the sea where-into all riuers runne, wherein all ships suffer wracke: thou art the paine that euery one must endure, thou art the tribute that euery one must pay. O cruel death! how bitterly doest thou bite those soules, which are plunged in the thoughts of worldly affaires? thou breakest  
D off

off their studies, thou interruptest their enterprises, thou croppest their hopes in the fairest flower; thou ouerthrowest them in the principall strength and beauty of their age.

23.

Thy triumph is in funerall solemnities, thy applause in the cries of Widowes and Orphans, thou fillest all places with desolation and disorder; thou knittest the end to the beginning, without any meane. What shall I say? Thou art the child of sinne, the father of confusion, the Pursuiuant of hell: for G o d disclaimeth any interest in thee, affirming by the mouth of the Wiseman; that *he neuer made thee, but that thou haddest thine entry into the world, by the very malice and subtilty of the Diuell.*

Wisd. 1. 13.

2. 14.

Well then (secure and senselesse soule) howsoeuer the Diuell would beare thee in hand (as he did thy first Parents) that *thou shalt not dye*; howsoeuer he presented

senteth thy life vnto thee, with a countenance of continuance in one firme and stable state; how soeuer in the set strength of thy age, courage and health, thou measurest the length of thy life, by the length of thy desires; and the number of thy dayes, by the multitude of thine affaires: yet assure thy selfe, this heauy houre, this fearefull, this dangerous, this vnauoidable passage, is not farre from thee, euen in the farthest and fairest path of nature; and may bee every houre, by many vsuall accidents, both violent, and of ordinary course. The day will come, when thou shalt liue in the morning, and at night be dead. The day will come (whether this day, or to morrow, or when, thou art vncertain) wherein thou shalt lye, expecting the terrible stroke of death; the ineuitable execution of that sentence, which was pronounced in the beginning against all rankinde.



25.

Euery minute thou liuest, is a steepe step towards thy death; euery action thou takett in hand, puls away from thee some part of thy life: in so much as dayly thou art changing, yea, dayly dying: like a Candle, which continually is burning out; or like vnto them that sayle in a ship, who whatsoeuer they are doing, are alwayes carried forward.

And as the emptying of an Houre-glasse consisteth, not onely in the falling of the last graine of sand, but in the whole defluxion thereof from the beginning: so, thy death doth not onely consist in the last houre of thy life, but in the continuall consuming course, from the very first houre of the same. In regard whereof, thou art of worse condition, then if thou haddest beene made of glasse. For that, although it may bee broken by many accidents, yet doth it not  
perish

perish and waste by time: Thou, besides many casualties, art subject also to the injury of time.

Thou canst neuer enter twice into the same running water, by reason that it alwayes fleeteth and falleth away: no more canst thou finde thy substance and nature twice in one state, because it changeth so fast as time doth runne.

There is nothing that properly is, or hath being in it selfe, but onely the Immortall: Who truly is, who is immutable, who giueth to all things that being which they haue. The bodies of men are changed every moment; their substance is alwaies wasting, it neuer continueth at one stay, it neuer continueth the same, so long as whilest a man may say, N O W. For whatsoever is consumed in the longest continuance of time, the same in every shortest minute suffreth decay.

26.

Thou art easily induced to beleue, that other men shall not liue long ; because selfe-loue doth not blind thy iudgement, and make thee distast the knowledge of this Truth. For the loue of our selues causeth vs so to hate death, as either we abhorre to thinke of it, or else are easily perswaded, that it is farther from vs then from other men ; being willing to beleue that, which we are desirous should be true. But we are all vnder one common condition. Our liues are short in all things, except miseries and troubles : our continuance is onely certaine in vncertainty ; and G O D would haue the time of our death vnkown, because we should be alwayes prepared.

Arise therefore out of thy bed of sloth, and watch ouer thy selfe ; looke vpon the pale horse, and him that sitteth thereon, whose name is *death*. Provide  
that

that thou be not sodainly surprised, and die before thou begin to liue. For not to breathe, but to do well, is life; and the lesse of that time thou takest in entering these straights, the more perilous will thy passage be. It is weakenesse to be vnwilling to that which is necessary to be done. It is necessary to dye; it is necessary for dying well, often to meditate vpon thy death. Let not then the thought of thy last end, be the last end of thy thought: neuer think thy soule to be in good case, so long as thou art vnwilling to thinke of thy death. So soone as thou wert borne, thou wert old enough to die; and shortly thou shalt be too old to liue. In actions which are both difficult and of weight, we draw to perfection by often vse. Seeing therefore it is a very hard matter to die either willingly, or well, the errours whereof may turne thee into the torments of hell; it

29.

behooueth thee both timely and diligently to exercise thy selfe, in handling thy weapons, in tra- uersing thy ground, in treading, in measuring euery particular step of that darke and stony way: that by dying often, thou mayst in the end die, both easily and well. For seeing death is nothing else but a separation of the soule from the body, the dayly separation of thy soule from the loue, the care, the appetites of thy body; from the seruice and subiection of thy body; may well be called a daily death. Enure thy selfe then to this dayly death; & so shall the day of thy death be both easie and sweet. Let fall no point of courage and of care; lose not the offer of occasion, whilest it may not onely bee taken, but commeth, yea sueth to be taken: and if it be not now taken, will neuer hereafter be overtaken.

30.

Christ yet distributeth the  
treas-

treasures of his mercy, the doore standeth yet open to all that will be suters for the same; his nature is now as apt to forgiue, as his power will bee able hereafter to punish. The Kings of Israel were not so famous for their mercy among the seruants of *Abinadab*, as the GOD of Israel is among vs. When thou diddest sinne, he did spare; when thou diddest deferre, hee did expect; when thou shalt returne, he will meete and embrace. The bowels of his mercy doe still ouerflow; neither want there issues to deriue the streames thereof into thy dry soule. His backe was torne, his hands and feet were pierced, his side was opened. Through these holes thou maist see the abundance of his loue; at these holy holes thou maiest taste the sweetnesse of his mercy.

Present thy selfe therefore vnto him in all those humble behaviours, which the consideration

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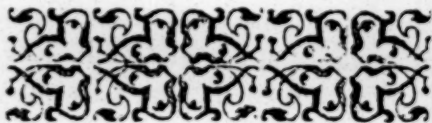
of

31.

of his Maicesty, and thy misery can possibly frame: for the inward affliction of the Spirit, except it breake forth in some outward gesture, is (for the most part) either altogether fained, or very small. Be penitent for the time past, and resolute for the time to come; and with as great confidence, as necessitie, cry vnto him, and say:

*The death of Saints is precious,*  
Psa. 116. 15.

*Miserable is the death of Sinners,*  
Psal. 34. 21.



§. 3.

A Prayer.

1. **O** Ur noblest title in our afflictions.
2. We are unable to expresse our necessitie.

3. How

3. What maketh vs humble, what confident.

4. How we may seeke and see GOD.

5. The first goodnesse that a sinner doth finde.

6. The shadow wherein we liue.

7. GOD hath often made vs.

8. Wherefore GOD may refuse to take knowledge of vs.

9. The wretched weakenesse of man.

10. Two pleas before the Throne of GOD.

11. From the sight and power of GOD there is no escape.

12. What moueth GOD to compassion.

13. Our sinnes are a cloud betweene God and vs.

14. The Angels tremble in worshipping GOD.

15. The basenesse and pouerty of man.

16. We serue GOD with his own goods and gifts.

17. It is sweet to weepe with GOD.

18. Desire of GOD is alwayes satisfied, neuer cloyed.

19. Wherein we should be high-minded.

20. The two Tables of our soule.

21. How we bold and behold GOD.

22. The ioy and affliction of a Christian.

23. How we are bound to loue GOD.

24. The best state of life.

25. The onely time of life.

26. Two necessary obiects.





Christ ! O eternall  
light ! O life of all  
things ! to whom  
nothing is so great  
that it can resist; no-

I. thing so small that it is contemp-  
tible ; whom no man is so good  
that he doth not need, no man so  
euill that he may not hope : I  
beseech thee, by the noblest title  
that in my greatest affliction I  
can giue my selfe, that I am thy  
creature; and by thy onely name  
of comfort vnto sinners, that  
thou art mercifull : heare my  
vile voice, help my distressed  
soule, and in the time of necessi-  
ty and trouble be gracious vn-  
to me.

Behold (O Lord ) how my  
conscience lyeth queasomed vn-  
der the multitude of my offences;  
behold, how I am borne downe  
with the waight of my owne  
weakenesse : and in case thou,  
whose property is not onely to  
spare,

spare, but to helpe, shalt not either lighten the burthen, or lay vnder thy heauenly hand; my soule must needs sinke downe into hell.

But thou (O Lord) hast neither delight nor liking in the death of sinners; thou diddest die, to raise vs vp from the death of sinne. O good I E S V ! thou diddest redeeme vs, when we were thine enemies, and shall we be destroyed now we are thy supplyants? Thou diddest call vs to mercy, when we craued none, & wilt thou deny vs now we are suters for it? Through thy death we were brought vnto life, and shall we die now thou doest liue? O thou who helpest the weake with a word! behold, I come into thy presence like a childe, who vseth to testifie his necessity by his teares; but cannot vtter in words what is necessary for him. I haue a confused sence both of my wants, and of  
my

2.

my griefes : and therefore beseech thee, by all the miseries, whereto thou diddest voluntarily submit thy selfe for mee detestable sinner, to be mercifull to my distressed soule; to turne thy face, and fauour towards me; and of thy goodnesse to supply that, whereof thy wisdom better seeth, then my weakenesse feeleth that I stand in want.

3. O my Sauour ! deale with me, not according to my deserts, but according to my necessity : let it suffice, that I feele my own weakenesse and want, lest I should haue beene too proud in my selfe; now let thy power and plenty appeare, that thereby I may be confident in thee.

O CHRIST ! the guide of those that seeke thee, the light of those that see thee, and the life of those that loue thee : O sweet Sauour ! what shall I say ? whether shall I goe ? Where shall I seeke thee ? Or wherefore doe I

not

not see thee? O my God? if thou be absent from me, where shall I seeke thee? If in all places thou art present, wherefore doe I not see thee? O infinit goodnesse! passing all humane both search and sight; thou both fillest and includest all things; thou art in euery place present, without either seate or motion. Giue mee grace for thy loue and desires sake I beseech thee, to cast off the blinde burthen of fleshly affecti-  
ons. Subdue my reason, regenerate my will, and purifie my nature. Leade my desire that I may seeke thee, lighten my vnderstanding that I may see thee: for I can neither seeke thee, without thou direct me; nor see thee, except thou reueale thy selfe.

Gracious God, I haue no goodnesse in my selfe, but onely to finde that I haue no goodnes: like a scholler, who is come to that degree of knowledge, to know himselfe vtterly ignorant.

But

4.

5.

Gen. I.

But suffer (I beseech thee) some beautifull beame of thy Maiesty to shine into my soule ; disperse the clouds wherewith my conscience is ouer-cast ; melt the milty darknesse which couereth my vnderstanding. O thou who saidst, *Let there be light*, and light was made ; speake the word, and my soule shall be enlightened ; that I may plainly see thee, and perfectly know thee, and ardently both desire and loue thee.

6.

O surpassing light ! deliuer me from the shadow, both of ignorance and error ; and consequently, from the darknesse of death. Swallow me vp in the depth of thy brightnesse ; dazell my eyes, that I may not be able to behold any thing beside thee. Possesse all my bodily senses, that my sinfull *affections*, or rather *defections* may finde no place ; but that I may so feele thee, that I haue no feeling of my selfe.

7.

O Lord of life ! although I  
am

am a sinner, yet I am thy creature; because thou hast made me, yea and made me againe; both by redeeming, and by often renewing mee. Helpe mee therefore, whom of thy goodness thou hast fashioned; let me not perish in my misery, whom of thy mercy thou hast redeemed; gouerne mee hereafter, whom hitherto thou hast preserved; despise not (O Lord) the worke of thine own hands. For wherefore hast thou created me? Because thou wouldest damne me? It had beene better for mee neuer to haue been made, then to be confounded in my owne corruption. Listen (O Lord) to the cry of thy poore Orphane; cast me not off in thy displeasure, and my distresse; *forsake* me not, *for thy sake* I beseech thee.

And although I haue in such sort both defiled and defaced this thy creature, that thou maist iustly refuse to take knowledge of me;

8.

me ; yet by thy mercies I pray thee, wherein thou art more wonderfull then in all thy works, both to clense & renue thy Image within me. Rub out with thy bloud the staines which sticke in my soule, and then thou wilt know it to be thy creature.

O Lord my G o d ! at whose presence all powers doe shake, at whose becke all creatures obey ; looke fauourably vpon me from thy glorious seate, let thy Maie- stic shine vpon me through thy mercy. Be not angry with vs (wormish weakelings) although we offend ; for thou knowest what we are, and whereof we are made. Is not man rotnennesse ? Are not his desires vanity ? Is not his life misery, and a very shadow of death ? Wilt thou shew thy strength against a worme ? Against a leafe ? Against a blast ? Against nothing ? O thou who grantest truce of life ! what dost thou *expect* of me?

me? Or how dost thou *respect* me? What pleasure dost thou expect of this base dung, but a filthy smell? What fruit of this barren earth, but thornes and thistles? For nothing else can it naturally bring forth, except it pleaseth thee otherwise to command. Lord, there are but two pleas before thy Throne; one of innocency, and the other of mercy: I do *cleerely* *debarre* my selfe of the one: oh! *cleere* me thou at the *barre* of the other.

10.

Haue mercy vpon me, O gracious G O D ! haue mercy vpon me, a most wretched creature; deale not with me according to my deserts, but according to the greatnesse of thy mercy; which is infinitely more then the sinnes of the whole world.

O almighty G O D, from whose sight there is no couert, and against whose power there is neither resistance nor flight; looke not vpon me with thy eye of

11.



of iustice, draw not thy sword of vengeance against me ; but extend that compassion, which thou hast so graciously, so dearly purchased for me.

12.

I acknowledge indeede, that among all and aboue all sinners, I am wretched; I acknowledge also that I am vnable to satisfie for my sinnes: but (O Sonne of God) behold that in thy selfe, which may moue thee to haue compassion vpon me, and to remit that debt which I am nowayes able to discharge. So often as thou beholdest the wounds of thy bruised body, where-with thou wert wholly couered, euen from the crowne of thy head, to the soles of thy feet; so often be moued with mercy towards me. So often as thou beholdest the blessed streames of thy bloud, whereof the price can beare no valuation to the worth; so often *cover* my sinnes, and *re-  
cover* me.

Lead

Lead me through this Red Sea, into the Land of Promise; and let me not be as an vntimely birth, for whom his mother endureth a painfull trauaile, and yet enioyeth not the fruit of his life.

Forgiue my ignorance, forget my presumption, pardon mine iniquities, relieue my necessities: let my sinnes no longer be a cloud, betweene my prayer, and thy pity, between thy goodnesse and my distresse. Most gracious God, who art mercifull towards all; suffer not me to be destitute of thy mercy: regard not what I haue done, but what thou hast suffered: For although I haue committed that, whereby I may be damned; yet hast thou neither forgone, nor forgotten that, whereby thou art wont to saue.

O wretch that I am! how coldly doe I cry? How weakely do I craue? Woe is me wretch! what an Icy, what an Iron heart

14.

heart haue I, that it doth not  
powreforth it selfe into teares?  
How sleepy is my vnclean  
soule, that my spirits are not  
troubled? That my flesh trem-  
bleth not? That my ioynts do  
not shake, vntill my knees  
knocke together? The Angels  
tremble in worshipping thee  
as seruants their Prince; but I  
senselesse sinner, comming be-  
fore thee, as a guilty prisoner  
before a seuerer Iudge; am no-  
thing moued, either at thy Maie-  
sty, or at thy might.

15.

But wherefore do I exposte  
late with a dead carcasse? Alas  
I am nothing but vanity; a rot-  
ten root, without any life of ver-  
tue: a barren ground, bringing  
forth no fruit, but sinne, shame  
and damnation. I am altogether  
vnable, either to giue thee any  
thing but of thine owne goods  
or to do any thing for my selfe  
but by thy free gift.

16.

Wherefore, O sweet Sauiour  
our

our, by thy tender loue, and by all thy mercies I beseech thee, giue me grace; that with thy goods, and by thy gifts, I may serue thee and sorrow for my sinnes. Giue me also a flood of teares, in token of thy fauour; that I may sweetly powre them before thy presence, with great reuerence and feare, in bewailing mine infirmities and wants, and crauing thy gracious supportance and supply. O! if it be so sweet to weepe with thee, how sweet is it then with thee to reioyce?

17.

Mollifie my stony heart, illuminate my misty minde; subdue my flesh to my soule, my soule vnto reason, my reason to faith: let me ioy onely in enioying thee; in whom desire neuer wanteth satiety, and satiety neuer breeds dislike.

18.

Come thou into me, that I may remaine in thee; shake off these shackles, free me from this

this

this importable weight of fleshly desires ; that I may neither seeke nor sigh after any other then heauenly things. *Refraine* those inclinations, whereto my nature is chiefly prone ; that their violence doe not *constraine* me, either to sway or swarue from the directions of thy Word. Leau me no more to mine owne weakenesse, whereof my often falls haue giuen me true experience ; but so infuse thy forces into my feeble soule, that I may firmly resolute, speedily begin, and constantly continue, in doing and suffering thy holy will.

Powre vpon my heart the sweet streames of thy grace ; that thereby my affections may be framed, to honour thee as a Creator, to loue thee as a Redeemer, to expect thee as a Sauour, and to feare thee as a Iudge. Let me alwaies be humbled before thee, and neuer be high-minded,

but

but onely in minding things on high.

Polish the two tables of my Soule, my Vnderstanding & my Will; this of affections, the other of cogitations. Write there thy name with thy diuine finger, neuer to be either dimmed or worn out; that I may continually feed my hungry hopes, with stedfast remembrance, and regard of thee: for firmly to remember, and reuerently to regard thee, is our mortall manner both of *holding* and *beholding* thee.

20.

Let thy precious blood streame into my soule, that which way soeuer I shall cast mine eyes, all things may seeme guilded vwith the same. Let it be my ioy to suffer with thee: let it be my affliction to doe any thing, against or without thee.

22.

Let the fiery force of thy loue, swallow vp my soule; that being altogether possessed therewith, it may neither feele, nor desire, nor

E

once

23.

once thinke vpon any earthly thing ; but be euer and only, not onely ioyned, but vnited to thee. For as thy goodnesse towards vs is vnmeasurable and infinit ; so we are bound to loue thee, without either measure or end.

Lord, my whole desire is before thee, and my thoughts are not secret from thy sight ; turne not thy countenance from my complaint ; heare mee , O my G O D , and grant my petition ; grant my petition , that thou maiest heare me.

Reach me thy helping hand, draw my soule out of the mire of sinne, wherein it is fast set : that I perish not in the presence of thy pity. Deliuer me from the snares that the enemy hath laid to take the soules of sinners, either wilfull or secure : Cut away occasions of euill before mee. Guide me vnto thee the straightest course : and so long as I am to continue in this vile vale of misery,

fery, settle me in that state of life, wherein I may best please thee and pleasure others.

24.

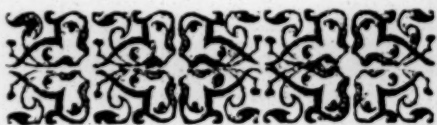
Giue me grace, O gracious GOD, to esteeme that only the time of my life, which I employ in seruing thee: let me shut my eyes to all other things, and trample them, as trash, vnder my feete. And although I haue hitherto had no care to liue well, yet from henceforth let me wholly and holily bend my care to die well: That liuing in thy feare, I may die in thy fauour, rest in thy peace, rise in thy power, and remaine in thy ioy. *Amen.*

*Nec pudet viuere.*

*Nec piget mori.*

*Provide thee of a medicine before the feare come, and examine thy selfe before iudgement, and so shalt thou finde propitiation in the sight of GOD, Eccles. 8. 18.*





## §. 4.

The Sinner touched with remorse of his finnes, and terrified with remorse of Gods iudgements, flyeth vnto Christ.

1. **VV**hat maketh vs insensible of our finnes.

2. A necessary part of Christian duty.

3. What doth often relaine vs from sinne.

4. We are greater sinners then Adam.

5. We doe not alwayes sinne for pleasure in sinne.

6. What finnes are to the wicked, and what they will be.

7. Sinne is a bottomlesse misery.

8. Effects of sinne.

9. A sinner regardeth not his torments and dangers, and wherefore.

10. What taketh away opinion of sinne.

11. The Image of GOD within vs maketh vs inexcusable.

12. The shame of sinne.

13. The pleasures of this life, w<sup>t</sup> at they are.

14. The trauailes of this life, what they are.

O Christ



CHRIST! the Son  
of the most mighty  
GOD, the Sauour of  
most miserable men;  
whose blessed body was buffe-  
ted with fists, torne with whips,  
stretched vpon the Crosse, pier-  
ced with nayles and speare, and  
bathed in the sweet streames of  
thine owne bloud, for the re-  
demption of all mankind. To  
thee, O Author, O restorer, O  
preseruer of life! to thy Maiesty,  
to thy mercy; my sinfull soule,  
full of fresh bleeding wounds;  
full of old corrupted sores; sicke  
to the death with a surfet of sin;  
would faine present it selfe, and  
send a few faint grones vnto thy  
heauenly cares.

But alas! the greatnesse of  
my disease hath almost taken a-  
way the sense thereof. And so  
horrible is my corruption, that I  
feare, it will too much offend thy  
pure presence; and altogether

auert, thy countenance from regarding me, thine eare from attending me, and thy compassion from relieuing me.

2.

For I beare a stinging testimonie within me, which accuseth, which condemneth me; that although in words I haue professed thy seruice, yet my actions haue charged my tongue with vntruth. For I haue neuer subdued my owne will, and relinquished the prey wheron it hath fed (which conquest is a necessarie part of Chrillian dutie) to obey thy pleasure; but haue remained proud, ambitious, angry, cruell, rash, vaine-glorious, enuious, couetous, deceitfull, delicate, sensuall, idle, light: a great loue of my selfe, of my flesh, of my estimation, of all worldly both aduantages and delights: I haue added folly vnto blindness, malice to ignorance, and obstinacie to offence: I haue sinned in grieuous manner against thee,

thee, & more grievously should have sinned, if, as I had ended with my conscience, I had ended also with my shame. In a word, all my passions have been so lively and strong, that I cannot cast my trembling thoughts into any corner of thy commandements; but my conscience giueth a sharp twitch, and cryeth out *guilty* against me.

3.

*Adam* did once taste of one forbidden fruit only; but I have often tasted of all. I have broken euery branch of the tree *of good*, which thou hast commanded; and *of euill*, which thou hast forbidden. I have taken assay of all sorts of sinne; not alwaies for pleasure, but either in meere licentiousnesse, or vpon depraued custome, and many times not without both trouble and toile: euen as the Prophet said: *They haue taken great paines to doe euill.*

4.

5.

*Ier. 9. 5.*

Behold, O gracious Lord!

6.

the guides which I haue followed, the friends which I haue affected, the counsailers which I haue credited, and the Maisters which I haue obeyed. With these haue I louingly liued, with these haue I loyally kept my faith. Euen with the appetites of my filthy flesh; with the transitorie treasures of this world; bathing my vnhappy soule in many foule and foolish pleasures of this life. These haue been my gods, these my Idols; but now they are my accusers, now witnesses against me, now my Iudges, now my tormentors.

7.

I am farre more wretched then I can imagine: and albeit I thinke that I am at the very bottome of miserie, yet doe I finde my selfe daily to sinke more deepe into the mire. I am one of the most poore and pitifull creatures in the world; I am one who haue most abused thy benefits. And if thou haddest wrought so much

much (both by seeret inspirations and by outward meanes) in them of *Tyre* and *Sidon*; euen in other great sinners, as thou hast wrought in me, they vould haue conuerted vnto thee in *sackcloth and ashes*. I am vnworthy of the seruice or vse of any of thy creatures; I am vnworthy to lift vp mine eyes towards heauen, and more vnworthy to speake vnto thee; but most of all to receiue from thee those comforts & consolations wherewith thou vvest to cherish thy children.

*Mat. 11. 22*

8.

O sinne! the very bane and death of my soule. Was it not enough for thee, to infect a heedlesse creature with thy poison; but thou must make it so vgly and loathsome, that the eye of mercie should not endure to behold it? was it not enough for thee, to crush it in pieces vvith thy waight; but thou must also goe about to stop, both the care

of pitie with horreur, and the mouth of prayer with shame? was it not enough for thee, to draw mee to destruction; but thou must also take from mee, both the sense of my griefe, and the sight of my danger? and consequently, the *cure* of the one, and *care* of the other?

9.

I was wounded, and I felt it not: I was wounded to death, and I perceiued it not: I was bound, I was beaten, and I regarded it not. Yea, my deadly wounds were a delightfull tickling vnto me; I tooke pleasure in most base bondage; and (like *Salomons* foole) I laughed when I was lashed. For I was beside my selfe, when I was without thee; neither desiring, nor discerning that which was good; neither also shunning, nor yet seeing that which was euill.

I became in the passage of all my actions, not onely foolish, but altogether senselesse: for thou

art

art truth, and I was without thee;  
thou art life, and I was without  
thee.

And as one who alwaies abideth in places of vnfaoury smel, perceiueth no annoiance therby: and as a brutish and sauage life, seemeth ciuill to him, who hath beene continually brought vp in the same; because custome changeth into nature, and one contrarie is not knowne but by the other: euen so, I did not esteeme my selfe to be in miserie, because I neuer knew what felicity ment; because I neuer knew, either the beautie or stabilitie of a vertuous life, I did not think that vice had made me both vnseemely and vnfound. Continuall vse confirmed impudencie, and took from me the opinion of sinne.

True it is, that I found a few sparkes of thy Image within me; but they were few indeede, and of little force; which I did so continually either quench or abuse,

10.

11.



buse, that through them I can expect no profit at all, but rather to be made in-excusable before thee.

Alas ! how am I deformed ? how am I defiled ? O almightie G o d ! my fainting soule groneth and gaspeth for thy grace, but it is abashed at thy glory : I would faine intreat thy mercie to heale me, but I am loth to offend thy Maiestie in beholding me : I am ashamed to lay open my iniquities, and yet ( woe is me ) I cannot appeare before thee without them.

Ah ! these my sinnes ; how do they distresse ? how doe they distract me ? they desire to bee seene, that they may be healed ; but they are vnwilling to bee shewn, lest they should bee detested : they are not healed without *confession*, and they are not heard without *confusion* : If they be *cover'd*, they cannot bee *cured*; and if they be opened, they must

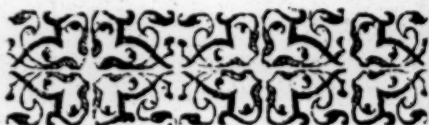
must needs beabhorred. In the meane time, their sharpenesse pierceth, and their weight presseth me; they torment me with griefe, they astonish mee with feare, they confound mee with shame.

What shall I say, or what shall I doe, wretch that I am? whither did I bend my *pace*? and to what *passe* am I now come? what haue all my pleasures beene vnto mee, but as fruit eaten before it be ripe; which will set the teeth on edge, and possesse the bodie with dangerous diseases? what haue I beene in all my trauailes about the affaires of this world, but as a sicke man, tumbling and tossing within his bed? hee expecting ease in his change, and I contentment; yet both of vs deceiued alike: because whither soeuer we turne our selues, the cause of our disquiet remaineth within vs. O CHRIST! I did not set thee before

13.

14.

before my eyes, and now I dare not appear in thy sight; I reioyced, but not in thee, and now I am troubled, but thou art not with me. Alas ! better it were to be nothing, then to be without thee, without whom all things are nothing ; better it were to be dead, then to be without thee, O our life.



## §. 5.

The consideration of the Day of  
Iudgement.

1. **T**He summons of the generall Iudgement.

2. The cursed meeting of the soule and body of the sinner.

3. The open appearance of all their sinnes

4. The strict account that shal be exacted.

5. The opposition of all creatures.

6. The accusers, witnesses and jury.

7. The sinceritie of Christian Religion.

8. The

8. The huge heape of sinnes that then will appeare.

9 The strictnesse of the Iudgement.

10. The terror that we ought to conceive of that Iudgement.

11. Who shall be the Judge.

12. What shall be the assembly.

13. Who the accusers and witnesses.

14. The shame which then will seize up-  
on the sinner.

15. The accusation of the Diuell.

16. The exhortation of the Iudge.

17. The dreadfulnessse of the sentence.

18. The astonishment of the sinner.

19. The Maiesty of the Judge.

20. The Saints and Angels shall be tou-  
ched with terror.

21. The confusion of the sinner.

22. The desperate extremities which will  
beset the sinner.

23. The inestimable treasure of a good  
conscience.

24. Euery moment of our life is a step to-  
wards Iudgement.

25. Our cause of mourning.

26. What provision we should make a-  
gainst the Day of Iudgement.

27. How a sinner should hasten and pre-  
sent himselfe to Christ.

Woe



1.

2.

Oe to mee wretch!  
what shall I doe in  
that day, that great  
day, that day of fury  
and of feare; when  
an vniuerfall floud of fire shall o-  
uer-streame the whole world,  
and consume both the beautie  
and glory thereof into nothing?  
when at the sound of the trum-  
pet all graues shall open, and  
yeeld vp their prisoners, which  
they haue kept fast fettered in  
the chaines of death, from all ages  
since the world was made?  
When the soule of every sinner,  
at the approach vnto the bodie,  
shall cry out with curses against  
it; because to please such a loath-  
some lumpe of carrion & dung,  
it hath incurred inestimable both  
damage and paine? When the  
body againe shall entertaine and  
welcome the soule with a cruell  
curse, that it would bee abused  
by such base pleasures, to the  
irre-

irreparable ruine of them both ?  
When with such salutations  
they shall knit together, not as  
companions, but as enemies;  
not as helpers, but as perfectu-  
tors and tormentors; not as one  
the habitation of the other, but  
as the prison, the fetters, the  
snare, to endure perpetually the  
full waight of Gods iustice to-  
gether ?

Then shall the *Ancient of daies*  
sit downe vpon his *white throne*,  
*and the bookes shall bee opened*:  
Which bookes are especially  
two; one of the Law, the other  
of our conscience. The first will  
manifest what wee should haue  
done; the second, what we haue  
done. Against these bookes can  
bee no exception. Not against  
the booke of the Law, for *all the*  
*commandements of the Lord are*  
*pure*. Not against the booke of  
conscience, because it hath al-  
waies beene in our keeping; be-  
cause nothing shall be written  
therein,

*Psal. 19. 9.*

therein, which shall not be subscribed with our proper hand.

Out of these bookes a large proceſſe ſhall bee drawne. The law ſhall obiect the tranſgreſſion of her precepts, and require that the vnreaſonable diſobedience of them be answered by death: eſpecially for that they were, for number few, for vnderſtanding plaine, for equitie approued, and profitable to none but thoſe to whom they were giuen. The conſcience ſhall ſet forth euery particular tranſgreſſion, with all circumſtances aggrauating the offence; and that ſo liuely, as the ſinner in his owne iudgement ſhall moſt euidently bee conuicted.

3.

Then ſhall all the ſinnes which euer I committed, from my birth to my buriall, be ſummoned to appeare againſt me; and all my actions, words, and thoughts, euen thoſe which I moſt eſteemed, either concealed, or forgotten,

gotten, shall be set in so open and  
plaine a view, that all the world  
shall point at me, and say; *Fie ! ah  
shame ! behold what he hath done ?*

4.

Then shall I be charged with a  
strict reckoning, how euery mo-  
ment of my life (euen to the  
twinkling of an eye) hath been  
imployed ; and be compelled to  
answere to many things, where-  
of I would haue scorned to haue  
beene either questioned or told,  
during the time of my life. Then  
not onely my actions, but my  
surcease from actions ; not my  
words only, but also my silence ;  
and as well the vacancie of my  
minde, as my least and lightest  
thoughts shall be seuerely exami-  
ned. The one, for *committing* that  
which is euill ; the other, for *o-  
mitting* that which is good ; it be-  
ing sufficient to condemne mee,  
euen that I liued (as the Fig-tree  
was cursed which did beare  
leaues and no fruit) if my life  
were not imployed in the seruice  
of

Mat. 17.



6.

of G O D. Then shall the Heauens threaten me, the earth cast me vp, and all the creatures which I haue abused, cry vengeance against me. Then shall the Diuels accuse me, my owne conscience giue euidence against me, & the whole Iury of Saints passe their verdict vpon me.

7.

Oh sincere Christian Religion ! what purity doest thou teach ? how strict a reckoning doest thou exact ? how seuerer a iudgement dost thou expect ? In Christian Religion, it sufficeth not that our liues be harmelesse, but they must be honestly and profitably imployed : it sufficeth not that our carriage bee, neither hurtfull nor impure ; but it must bee alwayes and entirely bent vnto good. Not our actions onely, not onely our words, but our secret cogitations shall be rigorously examined ; euen in that manner whercof the Prophet hath spoken : *At that time will*

Sopb. I. I. 2.

will I search Ierusalem with lights,  
and visit the men that are frozen in  
their dregs, and say in their hearts;  
The Lord will neither doe good, nor  
euill.

Ah wretch! what a mountainous heape of sinnes shall in that day bee laid to my charge, which now I doe not either remember, or else regard? How many of my actions which now I esteeme, some harmelesse, others good, will (vpon touch of this triall) be found most hainous and horrible sinnes? No defence, no deniall, will that day serue, either to countenance, or to couer them. It will bee in vaine to offer, either excuse, or entreatie; no place will then remaine for the one, no pitie for the other. Nothing shall be granted which shall bee required; because nothing was performed which was commanded. Herevpon without either fauour or delay, I must receiue sentence  
accor-

8.

9.

Exod. 21.

ver. 24.

according to the law : *Eye for eye, tooth for tooth, wound for wound, stripe for stripe*; & submit my selfe to suffer, euen as I haue done.

10.

Acts 24. 26

Vnprofitable sinner ! will not this cause thee to cast out most hideous cries ? Is not this enough to draw forth the dearest drops of thy bloud into teares ? *Felix* the President of *Iudaea*, being an Infidell, did tremble when *Saint Paul* disputed to him of Iudgement ; and doest thou, being a Christian, remaine vnmoued ? *Iob*, being a iust man, reported of himselfe, that *hee alwaies trembled before the Maiestie of God*, like one who saileth in a stormy tempest, and that his feare hath beene so great, that he was unable to beare it : and doest thou, a most sinfull wretch, hold still secure ? O stony, O steely hardnesse of my heart ! which these blowes are vnable to breake ! O heavy sleepe of my soule ! thou art not asleepe, but dead, if these pinches doe not awake

awake thee. But *proceede* a little to examine the rest, although it farre *exceede* thy apprehension; doe not altogether *suppresse* that which thou art not fully able to *expresse*; take a little touch of those terrours, which the more suddenly they fall vpon thee, the more insupportable they will be to endure.

Who then shall be my Iudge? euen he, to whose contumely did tend whatsoeuer I haue done amisse. He, I say, whose Maiestie I haue dis-honoured, whose mercie, whose might I haue despised; whose glory I haue *abased*; whose goodnesse I haue *abused*; whose presence I haue prophaned, and whose long patience I haue interpreted either ignorance, or allowance of all my euill.

In what assembly shall this Iudgement be? euen before the whole Court of Heauen; in presence of all the Angels; in pre-

II.

13.

presence of all the Saints ; whose bright beautie will make my deformitie more vgly and monstrous: as contraries set together doe most euidently appeare. So many Diuels as there are, so many accusers shall be against mee: so many witnesses shall be against mee, as euer I haue committed sinnes. What trembling, what shame will then seaze vpon me? what admiration will there be of heauen and of earth? what looking on of all Creatures? when, in the assembly of Angels and Saints, as so many Starres; before the presence of IESVS CHRIST, the bright Sonne of puritie and glory; a lothsome sinner shall be brought forth, poore, naked, and alone; accompanied onely with his accusing conscience, and arraied with the ornaments of his iniquities.

When the large Historie of his life shall be openly read, and the clamour of his sinnes shall strike  
his

his conscience into a dumbe dumpe. *Eliphaz* said vntruely to *Iob*, *Thy owne mouth, and not I, condemneth thee.* But most iustly shall the great Iudge say vnto the wicked: *Out of thy owne mouth, doe I iudge thee, O thou euill and vsfaithfull seruant!* The voice of his conscience and no other shall condemne him.

*Iob 15. 6.*

*Luk. 19. 22.*

Then shall the Diuell also be ready, in this manner to oppose against him: O iust Iudge! I haue neither done him pleasure, nor endured for him any paine: and yet see, what a nimble eare he hath borne to all my directions; how *duely* he hath followed my counsailes, how *dutifully* obeyed my commandements; how perfectly he is transformed into mine Image. As for thee, who hast done so much good, and suffered so much euill for him, he hath neuer remembred thee; or if he did, it was either with proud contempt, or base

15.

mockery, or else with obstinate cruelty and despight.

16.

Then shall cry out against him, not the guiltlesse blood of *Abel*, but the precious blood of **IESVS CHRIST**; which he hath maliciously shed, and prophanely trampled vnder foote: and the Iudge shall in this sort (within his owne conscience) expostulate with him.

Stand forth, thou peeuish and peruerse wretch; what hast thou seene in me worthy of this contempt? what want, either of perfection in my selfe, or of loue and liberalitie towards thee? I *framed* thee out of the dust of the earth, and *formed* in thee my owne Image. To recover thee from thy wilfull fall, I went downe from heauen; I was borne in great pouerty; I liued with great paine; I died with intolerable torments and scorn: witnesse these wounds; witnesse the earth, which trembled; witnesse the

the Heauens, which drew in their light, when my death was in action. Come on now: where is thy thankfulnesse? where is thy obedience? how hast thou answered the inspirations? how hast thou vsed the meanes and oportunities which were presented to draw thee to newnesse of life? What desire hast thou had of the workes of mercy, which I *commanded*? What loue of thy neighbour, which I *commended* vnto thee? Is this the account thou hast made of my suffering? is this thy estimation of the shedding of my blood? Herevpon that dreadfull sentence shall bee pronounced: *Depart from me, ye cursed.*

*Depart frō thee?* O CHRIST! Why, thou art all things; and therefore the losse of thee, is an vniuersall losse of all things. Thou art the greatest good; and therefore to be deprived of thee, is the greatest euill. Thou art the



*Pœna sen-  
sus.*

*Esay 33.*

18.

very centre and perfect rest of the soule ; and therefore to bee pulled from thee, is the most cruell separation that can be. But whither, O Lord, wilt thou banish vs ? *Into everlasting fire.* What? into fire? into everlasting fire? Ah wretches ! *curst* indeed, both in our vnhappy birth, and in our vngodly being , and in our vngracious end. Before, thou diddest invite with thy blessings ; but then thou wilt loade with thy sad and heauy curse. *Ah, who can dwell in the burning fire? who can abide the euerlasting flames ?*

Alas ! what haue I done ? whom haue I offended ? whom haue I prouoked ? If the iust shall hardly be saued, what shall become of me, wretched sinner? where shall I hide me ? or how shall I appeare ? To go forward it will bee intolerable ; to goe back, impossible ; to turne aside vnauailable. And so great will be the

the astonishment, betweene sorrow, shame, and feare ; that the guilty sinner shall be desirous to hide himselfe (if it were possible) euen in hell.

What way shall I then take in these desperate extremities? whether shall I turne my selfe? what shift, what friends shall I be able to make? all things giuing cause of terrour, and nothing of comfort. With what countenance shall I be able to sustaine the Maiestie of the most seuerer Iudge, both in searching out, and in punishing offences; who neither can be blinded, nor will be corrupted?

The heauens and the earth shall flye before his presence: the Angels and Saints shall bee touched with terrour and astonishment; not for any danger towards themselves, but at the greatnesse of his indignation: euen as a harmelesse child will be afraid at the fury of his Fa-

19.

*Reuel. 21.*

20.

21.

ther, against his bond-slaue ; or as a tempestuous sea, will strike astonishment into him, who standeth safe vpon the shore. Alas then ! what shall I doe ? but euen faint for feare, and stand as a most desperate and forlorne wretch, full of vnfruitfull repentance, depriued both of comfort and courage: trembling & quaking before his Maiesty, whom so grieuously I haue prouoked : Being altogether astonished and confounded, at the intolerable vehemency and waight of his wrath ; at the inexcusable number and enormitie of my sinnes ; at the easelisse and endlesse punishment which I shall see I haue deserued.

22.

Who ? where ? what thing shall then be my comfort ? when I shall be included in these extreme straights ? hauing *on one side*, my sinnes accusing me ; *on the other*, iustice threatening me ; *aboue*, an angry Iudge condemning

ning me; *beneath*, hell open, and the boyling furnace ready to deuoure me; *before*, the Diuels, with bitter scoffes and vpbraidings haling me; *behinde*, the Saints and my neerest friends not only forsaking me, but reioycing and praising God for his iustice in my damnation; *within*, my conscience tearing me; *without*, the powers of heauen shaken and dissolued, the elements shiuered in pieces, the whole world flaming, and all damned soules crying and cursing round about me. O indignation of the Almighty! fall not vpon me: for I haue neither power to resist thee, nor patience to beare thee, nor place to auoid thee. And doubtles it is impossible, either to expresse, or to imagine what an inestimable treasure a good conscience will be at that day. And if a sinner could now *conceine* the infinite sea of terroures and torments, which then hee shall *perceine* to

23.

ruth vpon him; he would not adventure to endure them one moment, for all the false pleasures his sweetest sinnes can afford.

24.

All the course of our life, is a continuall passage; euery moment of our time, is one step towards this iudgement. And yet so farre are we, either from shame, or from compassion of our selues; that euen in going to our tryall, we cease not, both to aggrauate and multiply our crimes; and to prouoke his displeasure, who must giue sentence vpon vs.

Alas wretch! what shall I do? If I speake, my sinnes stand vp against mee: and if I hold my peace, I finde no man to comfort mee. Mourne, O my soule! drowne thy selfe in bitter mourning; howle out and lament, because of these heauy horrors, which thine offences prepare dayly to heape vpon thee: thou being as vnable to repel the one,

as

as worthily to repressle or repent the other.

And yet now thou seest these euils, see also if thou canst auoid them. Let no paines be too great, no petitions either too often or too earnest, to make prouision against that day. Trample vnder foote the vile vanities of this life: shake them off, as Saint *Paul* did the Viper into the fire; lest at the last they cause thee to shake. Strike off all delayes, which haue already deuoured too much of thy good time.

26.

Enter now into iudgement against thy selfe; that when thou shalt appeare in that day, before the great Iudge, hee may then finde that before-hand thou art iudged. Follow the counsell of him, who would be thy Aduocate, before he will be thy Iudge: Follow, I say, the aduice of him, who, as hee best knoweth the dangers of this day, so hath hee taught vs in these words to pre-

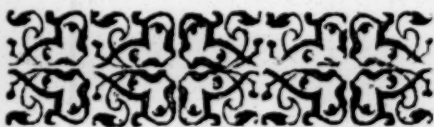
uent them. Take heede to your selues, that your hearts be not made heavy with eating and drinking, and cares of this life, and that Day come sodainly upon you.

27.

Runne, O runne vnto thy only refuge IESVS CHRIST thy Redeemer; and *become* (as it doth *become* thee) an humble suppliant, in the lowest degree, both of sorrow and shame.

Prostrate thy selfe before his presence with the same confusion, wherewith a wife that hath committed adultery, would present her selfe to her iniured husband. Powre out thy teares at his feete, make an abiect countenance and gesture, vnfained messengers of thy distressed minde: let thy words be seasoned with sighes, and bathed in teares, and so addresse thy suite vnto him. Although it be late, it is not yet too late to call for his mercy; and wherefore shouldest thou be consumed in saying nothing?

nothing? As it is impossible he should forget the *passions* which hee endured, so is it not credible that he should not haue *compassion* on thee, for whom hee suffered.



§. 6.

The Prayer.

1. **VV** *Hat moued GOD to make and to redeme vs.*

2. *The loue of GOD can neither be changed nor diminished.*

3. *Wherefore CHRIST came into the world.*

4. *Our comforts from the same.*

5. *Our comforts from the sufferings of CHRIST.*

6. *Our comforts from the office of Christ.*

7. *Our comforts from the power & goodnesse of CHRIST.*

8. *CHRIST calleth vs, before we can call upon him.*

9. *Our comfort from the same.*

10. *Our*



10. Our comforts from our owne distresse.  
11. Our comforts from our faith and our hope.  
12. Vpon what power GOD enioyneth vs a taske to serue him.  
13. The true darknesse and death of the soule.



CHRIST! O Son of the euer-living GOD! in goodnes infinite, infinite also in greatnesse; in power Almighty, in wisdom wonderfull, in iudgement iust, in promise true, in workes holy, in mercy rich; patient towards sinners, and sparing when they doe repent. Cal to thy remembrance, O sweet I E S V S! for whose sake thou wert content to endure all the miseries of mortality: hunger, cold, griefe, pouerty, contempt, scorn, blasphemies, bands, blowes, the Crosse, wounds, death, and the graue.

And now, O Lord! where is  
this

this loue? where are these mercies? is thy goodnesse come to an end? and will thine anger neuer againe be appeased? If I be full of impiety, art thou therefore not full of pity? and if I confesse the one, wilt thou therefore deny the other? If my sinnes are greater then it is meet, are thy mercies lesser then they vvere wont? If thy glorious greatnesse did make me draw backe, wilt thou therefore draw backe thy gracious goodnesse?

O Lord my G O D ! although I am a sinner, yet am I thy creature: although I am a sinner, yet am I redeemed with the blessed price of thy bloud. O Lord my life! it was no goodnesse in mee, that compelled thee to make me, but euen thy loue; it was no merit in me, that did win thee to redeeme me, but euen thy mercy. Why then, sweet C H R I S T, and most louing I E S V ! let that loue, which compelled thee to make me,

me, compell thee also to help me; let that mercy which did winne thee to dye for me, winne thee also to saue my life.

2.

For thou art alwayes one, thy loue doth not goe and come like the loue of man, but it is inuvariable, immutable. It is like thy selfe, it is euen as thy selfe; thy loue is very GOD, and can neither be changed nor diminished.

Heare me, O Lord! heale me, O Lord! heale my sicke soule, which panteth at thy secte, and is euen at the point to perish. *Reiect* not him, who *deiecteth* himselfe; let not the abasing of my selfe, make me seeme base vnto thee. Enter not into iudgement with thy seruant; but according to thy mercies, to the multitude of thy mercies, put away mine iniquities. Favour (O Lord) favour and forbear me, that thou maiest bee praised in the worke of thy mercy; who neuer failest them who trust in thee.

Thinke

Thinke not on thy hate against a sinner, but thinke on thy loue towards thy creature: remember not thy iustice, wherby thou punishest, but remember thy mercy whereby thou sauest: forget me as I was disobedient, prouoking thee to wrath; and regard me, as I am distressed, crying to thee for helpe. Comfort me that am weake, heale me that am wounded, raise me that am dead. Heale the *infirmities* which grieueth me, and thou shalt remoue the *deformities* which offendeth thee: take away the wretchednesse, whereof I languish, & thou shalt take away the loathsomenesse which thou abhorrest: free me from my danger, and thou shalt free thy selfe from thy displeasure.

O sweet Lord, and most mercifull IESVS CHRIST! wee know wherefore thou camest into the world: even to seek and to saue that which was lost. And do  
not

not thou, O Lord, forget that, which we vile wretches, not onely know to be a very truth, but acknowledge to bee our onely trust.

4.

Thou camest to saue that which was lost; and wilt thou suffer me to perish, in the view of thy pitifull eyes, in the presence of thy bowels of mercy? Thou camest to call sinners to repentance; and wilt thou not heare them, when they doe repent? thou camest to seekethose who wandred, and to assemble those who were dispersed, and wilt thou not receiue those who come vnto thee? who cry after thee? who call vpon thee?

5.

Thou diddest not stop thine eares when thou wert blasphemed; and wilt thou stop them now thou art intreated? Thou diddest not turne away thy face from those who spat vpon thee, and buffeted thee; and wilt thou now turne it away from those

those who pray vnto thee?

O thou hope of my heart, and strength of my soule ! whither should I runne for succour ? to whom should I resort, but only vnto thee ? who art the Reconciler, the Redeemer, the Saviour of mankind ? O Reconciler ! whom wilt thou reconcile to thy Father ? If thou reiectest a poore sinner, who condemneth himselfe, and calleth vpon thee ? If death shal deuoure him, who despaireth in himselfe, & trusteth in thee ? If that soule shall be drowned in hel, which acknowledgeth his own wickednesse with feare, and thy goodnesse with loue ? O Redeemer ! whom hast thou then redeemed ? O Saviour ! whom then wilt thou saue ?

O CHRIST, heare me ! O CHRIST, help me: or else tell me thy vnworthy seruant; O mercifull GOD ! tell thy seruant; to whom shal I cry ? To whom shall I complaine ? Who is more able  
to

6.

7.

to helpe? who more easie to bee entreated? To whom may I fly more safely? to whom more readily? Who is more mighty? who more milde? Where may I be more bold? Where more secure?

8.

O thou onely refuge and reliefe of the distressed, to whom no man sueth without hope of helpe! forsake me not now I call vpon thee; for before I did call vpon thee, thou didst call me: and to the end that I should seeke after thee, thou diddest seeke out me. Sweet I E S V S, I praise thee, for this voluntary gift of thy goodnesse: O let it not be vnprofitable vnto me. Finish that which thou hast begunne; and giue mee the thing which thou hast moued me to desire.

9.

Heare my prayer, and haue mercy vpon me, a forsaken Orphane; looke vpon the teares of my misery, & speake peace to my sobbing soule. Haue mercy vpon me, O Sonne of *Dauid*! O fountaine

aine of mercy, haue mercy vpon  
me; and of thy sweet mercy re-  
lect not him, whom of thy good-  
nesse, and for thy glory thou hast  
created. Heale the diseased, helpe  
the distressed, which cryeth to  
thee for comfort.

O light! behold the blind; O  
strength! stretch forth thy hand,  
that the lame may come vnto  
thee: O life! raise the dead out  
of the sepulcher of his sinnes.

IO.

O mercifull louer of man-  
kinde! ah! shew thy selfe vnto  
me: reueale thy glory, reueale  
thy grace; oh! let me *behold*, oh!  
let me *hold* thee.

Let me finde, let me feele, that  
thou only art the hope of the di-  
stressed, the reliefe of the afflict-  
ed; the comfort, the strength, the  
ioy of all. O CHRIST! let me  
not in vaine beleue this truth:  
O CHRIST! let me not in  
vaine lay hold vpon this hope: O  
CHRIST! let me not in vaine  
desire this mercy. And if my faith  
be

II.



be so faint, my hope so cold, my prayer so weake, that I can there by deserue, neither pardon of my sinnes, nor participation of thy righteousness: supply thou, I beseech thee, my imperfections; that by thy mercy I may obtaine the one, and by thy merits the other. For all our goodnesse is thy free gift; exact therefore no more of me, then thou doest giue me. Giue me what perfection thou requirest, and require of me what perfection thou wilt.

12.

For although thou hast enioyned vs a taske to serue thee; yet is it not vpon any prooffe or possibility of our proper power, but vpon promise of thy diuine assistance. And therefore, by so much the more doe thou for me, by how much my own power doth not suffice me. For through my weakenesse, I am the more fit to be sustained by thy strength; to which all things are so far frō being impossible, that nothing is hard.

There

Therefore, O sweet I E S V! O my G O D! rebuke the tempestuous troubles of my soule; calme my vnquiet conscience; pull me out of the armes of sinne, which is the true darknesse and death of the soule; and receiue me into the embracements of thy heavenly light. Set my feet in thy paths; and so both order & strengthen my steps, that I may not onely walke, but runne the way of thy Commandements.

Bring me from all outward things to my selfe, and from my selfe vnto thee; that I may become as like to thee in will and desire, as I am in nature. Set me wholly on fire with thy loue; thy sweet loue, thy longing loue, thy chaste loue; with desire of thee, with contentment, with ioy, with satiety in thee. Let this light of thy loue captiuate my senses, from all other both lights & delights; let it cleere my soule from the grosse vapours of flesh and bloud:

bloud : that thereby my vnderstanding may know thee, my heart may honour thee, my will may obey thee, al my forces may serue thee ; with earnest intent, with effectuall industry ; to amend my faults, to beat downe my passions, to maintaine my good motions, and to prosecute my good purposes & endeouours to effect. That, as hitherto I haue liued against my selfe, & without thee ; so from henceforth I may lead my life, for my selfe, in, and by thee, sweet I E S V S. Amen.

*Perissem, nisi perissem.*

*The remembrance of thy iudgements were fearefull vnto me, Psal 119.*

*For Gods iudgements were terrible vnto me, Iob 31.23.*



## §. 7.

The touch of sinne and the terrors of hell, doe cause the soule to lay hold vpon G O D s mercy.

1. **O**ur regeneration.

2. **O**ur falling into voluntary sinnes.

3. The curse of the Iewes followeth their cruelty.

4. The consideration of good and of euill, tormenteth the wicked alike.

5. Sinne defileth, deformeth, destroyeth the soule.

6. The treachery of a sinner against GOD.

7. The lamentable exchange that a sinner maketh.

8. Security and ioy are deceitfull enemies to a sinner.

9. How narrowly G O D obserueth our actions.

10. How a sinner is beset with terrors.

11. A sinner is unworthy of the seruice of any creature.

12. The accompts of a sinner.

13. The summe of his accompts.

14. The penalty of his obligation.

15. A sinner hangeth ouer hell, by the slender-twined thred of this life.



Soule! O wicked, O wretched Soule! shake off this sloth, this sleepe, this death of sin; wherein thou wallowest, and wherein thou wanderest. Raise vp, rowse vp thy selfe from this dangerous dulnesse. Call to thy consideration (vnhappy creature) from whence thou runnest, where thou art, and whereto thou hastenest; the fauor which thou forsakest, the horror wherein thou abidest, and the terrour whereto thou tendest.

1.

Thou wert once washed cleane, with the heauenly fountaine of Baptisme, clothed with the pure robe of righteousness, endowed with the ioyes of heauen, and espoused to thy Saviour CHRIST. But now thou hast by impurity of life, soyled thy selfe with sinne, defiled that glorious garment, broken those sacred bands; and made thy lo-

2.

uing

uing Spouse; both thine earnest enemy and seuerer Iudge.

O CHRIST! how can I forget thy goodnesse? and yet how dare I remember thy greatnesse? I haue denyed thee with *Peter*, betrayed thee with *Judas*, and runne from thee with thy other Disciples: nay, with the most accursed cruell Iewes, I haue mocked, blasphemed, buffeted and scourged thee; spit vpon thy glorious face, and torne open thy tender wounds. Then since I haue committed their cruelty, what hope may I haue to auoid their curse? that *thy blood be not vpon me, and my posterity.*

Alas (miserable wretch!) in what pathes haue I walked? In what pollutions haue I wallowed? And in what perplexities am I now plunged? Wherein, the consideration both of good and euill, tormenteth me alike. Of good, with griefe of that

G

which

which I haue lost: of euill, partly with sense of that which I sustaine, and partly with feare of that which I expect.

I haue lost glory, I feele shame, I feare punishment: the losse is by me irreparable, the shame inexcusable, the feare inconsolable. Oh miserable estate! Oh vncomfortable! not onely to bee de priued of vn-speakeable ioyes, but also to bee afflicted with intolerable paines.

5.

O sinne! the defiler, the deformer, the destroyer of soules; from how high a pitch of happinell hast thou deiected mee? Into how deepe a gulfe of misery hast thou depressed mee? with what a world of woes hast thou enclosed me? Heere woe, and there woe; and a very hell of woes is heaped vpon me.

6.

Iustly (Lord) iustly am I thus tormented; for I haue been faint, yea false, in the charge that thou

thou hast committed vnto mee.  
I haue throwne away my spiri-  
tuall weapons; I haue forsaken  
the field of Christian combate;  
and not only cowardly yeelded,  
but traiterously turned to the  
prince of darknesse.

I haue *cast off* my Saviour,  
and *cast away* my selfe; I haue  
forsaken the society of Saints,  
and ioyned company with the  
damned crue; I haue abando-  
ned the palaces of heauen, and  
built me a nest in the lothsome  
den of hell: I am altogether be-  
come, an *abiect* from G O D, and  
a *subiect* of the diuell.

What hast thou done! O mad  
man? O mischieuous, O mon-  
strous man! what hast thou done?  
what a wofull exchange hast  
thou made? what a lamentable  
losse hast thou incurred? O per-  
uerse will! O miracle of madnes!  
How, O G O D, hath corruption  
depraued me? How, O G O D,  
shall satisfaction restore me?



Cast thy selfe, (forlorn wretch) into the vncomfortable dungeon of sorrow, ouerwhelme thy selfe with mountaines of bitter mourning. Come griefe, come horror, come anguish, come feare; heape your selues vpon mee; wrap mee in, weigh mee downe: I haue impudently contemned you, I haue desperately prouoked you, and now doe miserably call for you.

8. So, so, it is iust; afflict the wicked, torment the guilty; reuenge the *iniuries*, reuenge the *perinuries* which I haue committed against God: giue the sinner a touch of the tortures which he hath deserued; giue him a taste of the banquet, which he hath prepared. Comfort, peace, security, ioy, keepe away; I will none of you, except you bring a pardon with you. As to many who are sicke, all sweet things seeme bitter; so all your pleasures are distastefull.

full vnto me, I account you my  
deceitfull and flattering enemies.  
Disquiet shall be my rest, mour-  
ning my mirth, sowre sorrow  
my comfort.

Alas! how shall I present  
my selfe before the Maiesty of  
the most righteous and vpright  
Iudge? How shall my fearefull  
face behold him? how terribly  
will he cast his countenance vp-  
on me? His eyes, farre brighter  
then the Sunne, haue narrowly  
observed all my actions: he hath  
weighed my words, he hath ex-  
amined my thoughts, hee hath  
seene, he hath sealed vp all my  
sinnes. He hath hitherto beene  
silent, hitherto patient: but, out  
alas! he will one day cry out; one  
day he will call me to a reckon-  
ing for all.

O my heart! O poore heart!  
O heart full of miseries! neuer a-  
ble to sustaine these fire-brands  
of conscience. Alas! wretch  
that I am, comfortlesse and for-

10.

faken wretch: whither shal I goe? to whom shall I seeke for succour? who shall haue pittie and compassion vpon me? If I behold the Heauens, I am iustly excluded; because I haue grieuously sinned against them. If I looke vpon the earth, it is weary of me; because I haue beene noysome vnto it. On the one side, I see the good which I haue declined; on the other side, the euill which I haue pursued: before mee is death ready to arrest me; behind me, is my wicked life, ready to accuse me; aboue mee, Iustice ready to condemne mee; beneath me, hell fire, ready to deuoure me.

11.

I am altogether vnworthy that the earth should beare mee, that the light and ayre should refresh me, that any creature should serue mee. Mine eyes are not worthy to looke towards heauen, yea, they are most worthy to bee extinguished

guished with teares. If then I be ashamed to bee seene, how shall I bee assured to bee receiued? If I haue no heart to aske, what hope can I haue that I shall obtaine?

Goe too then, O sinfull soule! enter againe into the closet of thy conscience; turne ouer the books of thy accounts; cast thy reckonings, set downe thy sums; see what thou hast done, and what thou hast deserued.

*Inprimis*, for abusing many creatures, in desiring, seeking and embracing them aboue the Creator.

*Item*, For Blaspheming.

*Item*, for Swearing.

*Item*, for Lying.

*Item*, for vile and vaine talking.

*Item*, for Couetousnesse.

*Item*, for Cruelty.

*Item*, for Pride.

*Item*, for Ambition.

*Item*, for Ryot.

*Item*, for Gluttony.  
*Item*, for Drunkenness.  
*Item*, for Lightness.  
*Item*, for Looseness.  
*Item*, for Lust.  
*Item*, for Envy.  
*Item*, for Hatred.  
*Item*, for Anger.  
*Item*, for Unquietness.  
*Item*, for Forwardness.  
*Item*, for Obstinacy.  
*Item*, for Rashness.  
*Item*, for Violence.  
*Item*, for Idleness.  
*Item*, for Sloth.  
*Item*, for Hypocrisy.  
*Item*, for Flattery.  
*Item*, for Curiosity.  
*Item*, for Detraction.  
*Item*, for Oppression.  
*Item*, for Slander, &c.

13.

The totall summe, is the manifest and manifold breach of all thy Commandements.

The penalty, is eternall banishment from thy presence; & intolerable and endlesse paines in hell fire.

Out

Out vpon me wretch ! alas !  
 what shall become of mee ? O  
 my Lord ! I know not what to  
 doe, I cannot tell what answere  
 to make. And being now in ex-  
 tremity, both of danger and  
 feare, my cogitations trouble  
 me, my conscience tormenteth  
 me, euery thought is a thorne  
 vnto mee : Inſomuch, as I may  
 conclude of my ſelfe, with that  
 of *Iudas* ; *It had beene good for*  
*me, that I had neuer beene borne.*

Mat. 26.

14.

Nay, goe on then a little fur-  
 ther; looke downe into hell, be-  
 fore thou leape into it. Obſerue  
 there who expect thy com-  
 ming, and what ſhall be thy en-  
 tertainment. For albeit the feare  
 and griefe of puniſhment bee  
 leſſe perfect then the feare and  
 griefe of offence; yet are both  
 profitable, and the one a degree  
 and ſtep to the other. Other-  
 wiſe thy LORD and Maſter  
 would neuer haue ſaid: *Feare*  
*not them, who kill the bodie,*

Mat. 12. 4, 5

and haue no power to doe any more; but feare him, who after hee hath killed, is able to cast into hell: this I say, feare him. Goe too then, (O my soule!) Looke downe into hell, ouer which now thou hangest by the slender twined thred of this life; which if it should happen sodainly to breake, thou art in danger to be deuoured. If it do not break, yet the turning of the heauens is in stead of a wheele, which continually windeth some part thereof from thee.



## §. 8.

## The consideration of the paines of Hell.

1. **T**He horrow of hell.
2. **W**herefore the damned bl-spheme God.
3. Of the common and vniuersall paine of sense.
4. The torments of the inward powers.
5. The

5. The torments of conscience.
6. The torments of the senses.
7. Of the violence and perpetuities of hell fire.
8. Although hell fire be of one sort, yet doth it not torment all the damned alike.
9. Of the paines of losse.
10. A greater torment then the torment of hell.
11. A Short Prayer.
12. Of particular paines.
13. How paines shall be proportioned.
14. The variety of particular paines.
15. The full flood of Gods wrath shall then breake forth.
16. All the torments of this life stand in no comparison with the torments of hell.
17. To whom the paines of hell shall bee most heavy.
18. The least torment of hell is more then can be conceived.
19. The circumstances which make the paynes of hell intolerable.
20. The principall circumstance which maketh them intolerable.
21. The hopelesse striving of the damned.
22. The torments of hell are a mixture of the worst in life and death.
23. Hell is a living death.
24. The endlesse vengeance of God in hell.
25. No length of time can bee compared with this perpetuity.
26. Wherefore it is no iniustice, to inflict infinite



infinite punishments for sinnes that were done but for a time.

27. Coniectures how intolerable these torments will be.

28. How hell fire exceedeth the fire of this world.

29. Of the exceeding darknesse in hell.

1.



Good G o d ! what doe I behold in this infernall lake ! nothing but horror, tumultuous and eternall horror. Fiery chaines, flaming whips, scorching darknetle, tormenting diuels, and burning soules; howling, roaring and lamenting, woe, and alas. With a mad rage blaspheming G o d; in dispaire for euer to bee receiued to his fauour, and in despite for being fettered by him in those eternall flames. with a desperate impatiencie, cursing all creatures, and especially themselves; tearing (in a manner) their owne substance, and inui-

2.

ting

ting the furious fiends to torment them. All the paines of this life are singular, vexing only some one sense or member of the body: or, if many be affected at once, yet neuer all.

But heere, euery power and part of the condemned prisoner, as well inward as outward, hath both a full and fit charge of punishment, without either intermission or change. For, as hee hath offended G O D, with euery power of his soule, and part of his body; so must euery one of them receiue his peculiar punishment. The memory is tormented with pleasures that are past; the apprehension, with paines that are present; the vnderstanding, with ioyes that are lost, and miseries that are to come; the will, with a malicious and enuious disposition at the glory of G O D, and of his Elect. And (aboue all) the conscience is griped with a bitter

3.

4.

5.

bitter despite, and raging fruitlesse repentance, for euery particular offence that the sinner hath committed; which (once seemed soft and sweete, but) then like Serpents, shall cruelly, and restlessly gnawe vpon him. Neuer ceasing to rub into his remembrance how base were the causes of his calamity; what warning was giuen, what meanes were presented him to haue auoyded it; how effectually hee had beene perswaded, how earnestly entreated to change his choyce, and accept the offer of eternall happinesse; how easily he might, and many times how neerely hee had apprehended the occasion; and yet how negligently, how foolishly, how madly, he continued in his carelesse course.

6.

Further, the sight is afflicted, with fearefull darkenesse and vgly Deuils; the hearing, with horrible and hideous cryes; the smell,

smell, with poysonous stinke ;  
the taste, with bitternesse farre  
exceeding gall ; the feeling  
(which is an vniuersall sense )  
with intolerable fire.

A fire, which as nothing doth  
feede it, so it consumeth no-  
thing that it doth burne. A  
fire, which hath no light to com-  
fort, but heate to torment : no  
light, but to shew the damned  
their own miseries, and the mise-  
ries of those whom they did in-  
ordinately affect. A fire, whose  
force shall neuer be either spent,  
or extinguished, or yet abated :  
but so long as G o d is G o d, so  
long shall it torment the wicked :  
and that with such vehement  
rage of heate, that one drop of  
water to be applyed to the scor-  
ched tongue, will bee of grea-  
ter valuation then a thousand  
worlds.

O vnhappy bodies ! which  
are to bee bathed in this bur-  
ning lake ; speaking nothing  
but

7.

but curses, seeing nothing but miseries, hearing nothing but mourning and gnashing of teeth. O feely soules! which passed away the time of this life, either in idlenesse, or in euill: What an endlesse chaine of calamity haue your short ioyes linked together? your seuen yeeres of plenty are past; no mention, no memory remaineth of them: your glory is vanished, your felicity is swallowed vp in the sea of sorrow; your pleasures are now turned into Serpents in your sides, into bellows which blow vp the fire that torment you.

8. And although this fire be of one only sort, yet doth it not in one sort torment the damned: but yeeldeth to euery sinner a degree of punishment, answerable to the degree of his transgression: Euē as when many stand vnder one scorching Sun, all are not vexed with heate alike:

like : but, as their bodies are differently disposed , so doth one complaine aboue another. For that which is a property of our materiall fire, by reason of diuersitie of bodies , is proper also to the fire of hell, by reason of diuersitie of sinnes: For, as the same materiall fire burneth not straw, and wood, and yron alike ; so the same hell fire perplexeth different sinners in a different sort. Because, not so much the persons, as the sinnes of men are the proper subiect of this burning, the eternall fuell of these flames.

But this paine of sense is farre surmounted (as Diuines hold opinion) by another paine which they tearme the paine of losse. Because, that which the damned doe feelee in hell, is nothing comparable to that which they forgoe : and that is by aberration from their last end, to  
bee

be exiled from the kingdome of heaven, and perpetually deprived both of the society and sight of GOD, wherein consisteth the essentiall glory of the Saints. For, the more good a thing is, the greater paine and griefe doth it cause, in being either not attained, or lost. And therefore seeing GOD is infinitely good, not only comprehending, but exceeding the perfection of all things; and therewith also the last end of our desires, and the perfect rest of a reasonable soule: it followeth, that all the other torments of hell do not so much afflict the soule, as to bee deprived for ever of him. Hereupon our Saviour hath declared the cleane in heart to be blessed; *Because they shall see GOD.* And the Prophet *Esay* speaketh as of the most miserable state and condition of the wicked: *Non videbunt Gloriam Dei;* They shall not see the glory of GOD.

*Mat. 5.*

*Esay 6.*

It

It cannot bee exprest, it cannot be conceiued: as, how excellent and glorious is the sight of GOD, so, what punishment it is to be deprivied thereof. Many are so weake in Iudgement, and so besotted with the sense of temporall things, that they desire no more, then to escape hell. But there is a farre greater torment, then the torment of hell. It is a greater torment to bee shut out of heauen, then to be perpetually imprisoned in hell. Hell is intolerable; but innumerable hels are more tolerable, then to be deprivied of the glory of heauen, then to be hated of CHRIST, then to haue him turne away his quiet countenance, then to haue him shut his amiable eyes: then to heare him say vnto vs, *Depart from me, I doe not know you. Depart from me*, who haue suffered so much euill for you, and offered to you so much good: *Depart from*

10.

11.



Psal. 16. 12.

2 Thes. 1. 7.  
8, 9.

from my friendship, my fellowship, my presence, my habitation, *Where is fulnesse of ioy, and pleasure for enermore.* O sweet CHRIST! suffer vs not, I beseech thee, to tast of this torment; suffer vs not, secure soules, lightly to esteeme it: at least suffer vs not with a high pace to hasten vnto it. So much as thy glory and beauty exceed the balenette and deformity of hell; so much is the torment greater to be deprived of the one, then to bee possessed of the other. These two paines, the one of sence, the other of losse, the Apostle Paul in these words expresseth; *When the Lord Iesus shall shew himselfe from heauen in flaming fire, rendring vengeance on such as know not God, and obey not the Gospell of Iesus Christ: who shall bee punished with euertlasting destruction from the presence of the Lord, and from the glory of his power.*

And

And, besides these common torments, every offender shall haue his particular paines, according to the difference of his sins, either in quality, or in kinde.

The proud shall bee abased and beaten vnder foot; the couetous shall bee crushed with the waight of their want; the gluttonous shall bee deuoured with rauinous hunger; the drunkard shall dry vp with scorching thirst; the vnchaste shall be wrapped in the grieously imbracement of stinging and stinking flames. They who regarded not the poore, crying vnto them for a crum of bread, shall become there both endlesse and bootlesse beggers for a drop of water; they who would not in this life once thinke vpon these paines, thereby to cast a bridle vpon their head-strong affecti-  
ons; shall there (by reason of intensiue sence of them) bee able to thinke vpon nothing  
else.

Pron. 26.

13.

Reg. 18. 7.

14.

else. And in like manner the rest shall bee serued, euen by *waights and measure*. So that according to the glory and pleasures which they enioyed, misery and torments shall be proportioned vnto them: whereby as well the beauty & order of Gods iustice, as also both the manner of their excellēce, and the measure of it, shall perfectly appeare.

All this doth the Scripture in diuers places declare, in that it saith; that in hell is hunger and thirst, wayling and gnashing of teeth; two-edged swords; Wormes, Serpents, Scorpions, hammers, worme-wood; water mingled with gall; tempestuous spirits, and spirits created for reuenge. By which and other the like speeches, as well the greatnesse, as also the multitude and variety of torments are signified, which the damned shall perpetually endure.

But

But that thou maist not seeme (O my soule) to apprehend vain terrors out of a feeble iudgement; fixe thy foote yet more firmly vpon the immouable Rocke of the Scriptures; which neither can erre, nor will deceiue. Here, besides the paine of losse or exile from the presence of G O D; five paines of sence are particularly expressed, which the damned shall perpetually endure.

The first is Fire. *Depart from me, ye cursed, into euerlasting fire. The chaffe he will burne with vquenchable fire. Every Tree that beareth not good fruit, shall be cut downe and cast into the fire. Hee that is not found written in the Booke of life, shall be cast into a lake of fire.* Assuredly, as there is no paine more sharpe in this world then the paine of burning, so there is none that doth more speedily dispatch: but this fire is not only intolerable, but  
it

Mat. 25.

Mat. 3. 11.

Luc. 5. &

Ioh 15.

Apo. 20. &  
22.

Eſay 33.

it is eternall. It neuer consumeth, either that which it burneth or it ſelfe. And *who can dwell in everlaſting flames?* But buſie not thy ſelfe (O my ſoule) to reaſon whether this fire bee materiall, or whether ſpirituall. Verily it is beyond thy capacity terrible; and bleſſed ſhalt thou be, if thou neither *underſtand*, nor *undergoe* it. Be not curious alſo to enquire with what fuel it is fed, how the bodies of the damned can perpetually burne, but neuer conſume: how, either being a materiall fire, it can torment ſpirits; or being ſpirituall, it can ſcorch and torment bodies. All this is marvellous, but it is moſt true: becauſe hee who hath ordained it, is omnipotent; and he who hath reuealed it, is *Wiſedome* and *Truth*. Verily whatſoeuer it is, it hath two fearefull conditions: it is vniuerſall, and it is perpetuall.

The ſecond paine is exterior dark-

darkenelle. The sons of the kingdome shall bee cast into externall darkenesse: Cast him (who wanteth a wedding garment) into externall darkenesse. Cast the unprofitable seruant into externall Darknesse. To which sence Iob setteth forth the place of the damned to be a darke land, and the shadow of death: a land obscure as darknesse, and where is the shadow of death. For as the wicked in this life haue externall light, both to apprehend and enioy the pleasures of this world, and doe neither follow nor feelee any other felicity: but are inuolued in inward darknesse (their heart is full of Darknesse. Hauing their understanding darkened through the blindnesse of their heart. The Sonne of righteousness hath not shined vnto vs.) So in the future life they shall haue internall light; not to know G O D, but to know their miseries and errours: but

H                      they

Math. 8.

Math. 22.

Math. 25.

Iob. 10.

Rom. 1. 21.

Ephes. 4. 18.

Sap. 5.

Tob. 5.

they shall be wrapped in eternall darknesse, seeing nothing to comfort them; or if any light proceed from that smoky sulphurous fire, it shall bee onely to shew them their miserie, and the miserie of those whom they haue by perswasion or example corrupted. Assuredly, if Tobias said, *What ioy can I haue who sit in darknesse*, otherwise neither pained nor in want? What estimation can wee make of intolerable both penury and paine, sitting in *externall* and *eternall* darknesse?

Esay 66.  
Mark. 9.

The third paine is a rauenous and restless Worme, ever gnawing, and neuer satisfied. (*Then worme shall not die. Where the worme dieth not: and the fire is not extinguished.*) This immortall Worme is the perpetuall bayting and biting of conscience for sinne: the remembrance whereof will no lesse paine the damned, then the torments which

which for the same they endure. For when a punishment is fully conceiued to be iust, the cause more tormenteth then the punishment it selfe: and the more base the cause is, the more grievously doth it torment. This remorse of conscience is like a furious dogge; which often barketh in this life, but neuer ceaseth biting in the life to come. The barking in this life wee doe often either silence or auoide, by much variety of exercises or delights; but there will bee no meanes either to auoide or to appease the bitter biting in the life to come.

The fourth paine is Immobilitie: (*Binde him hand and foote, and cast him into outward darknes. The Angels which kept not their first estate, he hath reserved in euerlasting chaines under darknesse.*) This binding of hands and feete, these euerlasting chaines doe signifie nothing else, but

Mat. 22 13

Iude vtr. 6.



that the damned shall have no ability to stirre; that they shall be deprived, not only of the liberty, but of the faculty of motion. Assuredly, a man at rest may abide without motion a long time together; and a man in paine doth finde some ease in turning often, and changing his place: but to bee perpetually staked to any torment, is farre more grieuous then the torment it selfe.

Math. 25.

Apoc. 20.

The fift punishment is the society of Diuels. (*Depart from me, ye cursed, into everlasting fire, prepared for the Diuel and his Angels. And the Diuel that deceived them was cast into a lake of fire and brimstone, where the beast and false prophets shall bee tormented day and night.*) For as the society of blessed Angels, most glorious creatures, both in beauty, vertue and loue, is a part of the felicity of Saints: So the company of impure ougly spirits, com-

compared in the Scriptures (in regard both of their poysonous and hatefull disposition) to Lyons, Dragons, Aspes, and Basilisks, shall not be the least part of their calamity.

From these paines will proceed two sad effects: perpetuall weeping, and gnashing of teeth.

*(There shall be weeping and gnashing of teeth)* Weeping, declareth

griefe, for the losse of felicity; *gnashing of teeth*, horror, for the

sence of torments. So, as they who neglected heere to let fall

a few penitent teares in bewayling their sins, shall there powre

forth oceans of teares, in bewayling their negligence. They,

who heere conceived no horror in offending their Creator, shall

there finde, *That it is a horrible thing to fall into the hands of the*

*living God.*

Finally, then shall bee powred vpon the damned, the full

flood of Gods wrath, which he

H 3

hath

Mat. 8. &

13. & 22 &

25.

Luk. 13.

~~Mat. 13.~~

16.

hath gathered together vpon all the finnes that haue beene committed, since the beginning of the world; and all the torments which can possibly bee imagined, shall there be heaped vpon their heads. Nay, all the torments that in this life, either haue beene inuented, or can bee imagined, doe stand in no comparison, whether for sharpnesse, or for continuance, with the torments of that place, which although they shall be common to many, yet shall they be most heauy to those who haue had best meanes and opportunity to auoyd them.

17.

18.

And not onely all these paines, but any one of them shall bee so grieuous and so intolerable, as it is impossible for any mortall wit, either to expresse, or to imagine; for so much as the least torment of hell that can bee conceiued, is more then we can possibly conceiue. And yet

yet shall no creature be grieved for them; and endured they must bee without any hope. *First*, of intermission. *Secondly*, of abatement. *Thirdly*, of change; without which, things not only painefull or indifferent, but also pleasant (as appeareth by the *Manna* which God sent to the Children of *Israel*) become insupportable. *Fourthly*, of the poorest comfort of calamity, pitty: But to the contrary, the Devils shall vpbraide them, the damned curse them, and the Saints deride them. *Lastly*, there shall be no hope of end; for nothing is perfectly great which hath an end.

If there might be any end of these torments, although it should bee after so many millions of yeeres, as there are drops of water in the Sea, as there are moates of dust vpon the earth, as there haue beene moments of time, since time began;

it would bee some comfort to those who endure them: but Eternitie is intolerable vnto them; Infinite Eternity breaketh their hearts: Eternity is the very hell of hell. If all the punishments in hell were no greater then the stinging of Ants or of Fleas, Eternity is enough to make them intolerable. The present sense of paine is not so grievous to the damned, as it is grievous to thinke, that after many millions of ages, they shall bee so farre either from end or from ease, as they were the first day of their beginning.

It is certaine, that a thousand pleasures suffice not to counteruaile one exquisite torment: because the torment is exquisite, but pleasures are not without composition and allay. And if they suffice not to balance one torment, much lesse infinite; and if not for a small course

course of time, much lesse for eternity: and if not the torment of one part, much lesse of the whole.

And yet as one that floateth, halfe choaked and wearied in the middelt of the sea, ceaseth not to wrestle with the waues, to cast forth his armes euery way, although he graspeth nothing but thinne and weake water, which continually deceiueth his paines; so they who both swimme and sinke in this depth of death, shall alwayes strue and struggle therwith, although they neither finde nor hope for any helpe.

21.

O deadly life! O immortall death! what shall I rearme thee? *Life*? And wherefore then dost thou kill? *Death*? And wherefore then dost thou endure? There is neither life, nor death, but hath some thing good in it; for in life there is some ease, and in death an end:

H 5

but

22.

but thou hast neither ease nor end. What then shall I tearme thee? Euen the bitterneſſe of both. For, of death thou hast the torment without any end; of life thou hast the continuance, without any ease. God hath taken away both from life and from death all that which is good; the residue he hath mixed together, and therewith tempered the torments of hell.

23.

O vnſauory composition of the cup of Gods wrath! a death alwayes liuing, an end euer in beginning: a death which shall not deuoure, but teare; eate, but not consume: a cursed Immortality, and worthy the name of eternall death. And as this death can neuer dye, so shall it neuer be either satisfied, or weary, in gnawing vpon euery part of his miserable prey. O intolerable vengeance, equall with eternity! which no meanes can modera te, no patience can endure,

*Psalm. 49.*

24.

endure, no time shall end, But so long as G o d shall liue, so long shall the damned dye; and when he shall cease to be happy, then shall they also cease to bee miserable.

A starre which is farre greater then the earth, appeareth to bee a small spot in comparison of the Heauens: much lesse shall the age of man seeme, much lesse the age and continuance of the whole world, in regard of this perpetuity of paines. The least moment of time, if it be compared with ten millions of yeeres, because both termes are definite, and the one a part of the other, beareth, although a very small, yet some proportion: but this, or any other number of yeeres, in respect of endlesse eternity, is nothing lesse then iust nothing. For, all things that are finite, may be compared together, but betweene that which is finite, and that which  
is



is infinite, there standeth no comparison.

26.

Verily, if a man sharply pinched with some one particular paine, be it but the aking of one of his teeth, doth thinke one night exceeding long; although hee lyeth in a soft bed, well applyed and cared for: if he turneth often, & telleth the houres, and thinketh euery one long vntill it be day: how tedious doe wee thinke that eternity will seeme, to those who shall bee continually torne with these vniuersall torments, not only of the body, but primarily of the soule; in a darke Babylonian furnace, foming forth most horrible heats? And if forty dayes raine driuen with the tempest of Gods wrath, was sufficient to destroy the whole world; what shal we esteeme of the full storme & streame of his rage wherein the fiery darts of his fury, shall neuer cease to beat vpon his enemies?

Nei-

27.

Neither is it any piece of iniustice, to inflict endlesse punishment for sinnes that were done but for a time; because the iust and seuerer Iudge doth weigh, not the actions onely, but the hearts of men. For therefore do the wicked sinne but for a time, because they haue but a time to liue. But they are desirous to liue infinitely, because they are desirous infinitely to offend; being more desirous to sin, then to liue; and not regarding life, but onely to enioy the pleasures of sinne. And therefore it is iust, that they should neuer want punishment, who had a wil euer to offend: that they should neuer finde any ende of reuenge, who would neuer haue made an end of sin. Againe, as God is infinite both in Maiesty & mercy, it followeth, that euery offence against that Maiesty and mercy is also infinite; and therefore worthy infinitely to be punished: worthy to

to bee punished with eternall fire.

28.

O stinging fire! kindled by the breath of *Gods* wrath; more exceeding the fire of this world, then that exceedeth the weakest sun-shine. O vgly darkenesse,

29.

cursed by the mouth of *God*! O eternall night! both inward of the soule, and outward of the body: in regard whereof the palpable darknesse of *Egypt* was scarce a day, which light clouds ouercast. O long and loathsome night! wherein the morning will neuer appeare; wherein the hope of light will be no lesse desperate, then the desire violent. Is this (O Lord) the wages of sinne? Is this the punishment of wicked doers, of whom I am one, in so deepe a degree? And is it maruel then if my conscience quake? If my soule cleave with sighs? and if my eyes bee drowned in teares?

*Exod. 10.*



§. 9.

The Prayer.

1. **T**HE Diuell may bereaue vs of our purity, but not GOD of his pity.

2. GODS word is a will, and his will a power.

3. In regard of GOD, there is no necessity that we should be damned, nor difficulty that we should not be saued.

4. Neither the Diuell nor our finnes can preuaile against the will of GOD.

5. How much our wickednesse is inferior to GODS goodnesse.

6. Our hope resteth in the will of GOD.

7. If GOD indge without mercy, none will be found righteous.

8. The sufferings of CHRIST.

9. The bloud of CHRIST still streameth fresh in the sight of GOD, and pleadeth for vs.

10. Wherefore GOD hath giuen vs the knowledge of his Sonne.

11. For whose sake GOD is fauourable.

12. Our errours should bee a meane to hold vs in the right way.

But,



I.

Vt, where am I?  
and whither am I  
carried? whither  
doe you driue me,  
O my sins? Whi-  
ther O G O D, dost thou deliuer  
me? If my sinnes haue made  
me that I am thy offender, haue  
they also made mee that I am  
not thy Creature? If the Diuell  
hath bereaued me of my purity,  
hath hee also bereaued thee of  
thy pity? If thy iustice may  
rightly damne me, cannot thy  
mercies possibly saue me? And  
if I haue deserued the one, haue  
I thereby also disclaimed the o-  
ther?

O mercifull Lord! Looke  
not so vpon mee, that thou see  
not thy selfe: regard not so my  
wickednesse, that thou behold  
not thy owne goodnesse: re-  
member not so the sinnes that  
I haue done, that thou forget  
the substance which thou hast  
made.

What

2.

What (O Lord) is the sense of this saying? *I will not the death of a sinner, but I desire that hee bee converted and live:* is this, *I will not the death of a sinner*, if thou reiectest a sinfull soule, if thou drownest it in hell, that cryeth vnto thee for mercy? Is this, *I desire that hee bee converted and live?*

O gracious G o d! whose word is a will, and whose will is a power; who doest promise nothing, but that which thou doest purpose, and who dost purpose nothing, but that which thou art able to performe: suffer me, I pray thee, to speake with thy mercy; me, I say, carth and ashes, suffer me to speake with thy mercy; for great are thy mercies towards vs.

3.

Lord! if thou wilt not the death of a sinner, what necessity is there that I should bee damned? If thou desirest that a sinner should be converted and live,

live, what difficulty is there that I should not be saved? Can the power and malice of the diuell; can the number, can the enormity of my offences; either constraîne that vvhich thou wouldest not, or hinder that which thou desirest.

4.

No, no, my *God*, the diuels tremble at thy mighty maiesty; and if the sinnes of the whole world were ballanced against the least of thy mercies, they could hold no weight; much lesse can the offences of one wicked wretch sway thy almighty and mercifull will. For by how much *God* is greater then man, by so much is my wickednesse inferior to thy goodnesse.

Haue mercy therefore vpon me, O almighty *God*! returne, deliuer my soule, saue mee for thy mercies sake: for if thou wilt, thou canst saue me; and in thy will resteth the strength of my hope.

Remem-

Remember not thy iustice,  
and my deserts; but remember  
thy mercies, and my miseries:  
thinke not vpon thy hate to-  
wards offenders, but thinke  
vpon thy loue towards thy  
creatures: cast thy seuer eye  
of anger vpon thy Sonne, but  
looke vpon me with the eye of  
pity.

5.

O eternall *God*! hell is alrea-  
dy full; and what profit is there  
in my destruction? Also many  
millions of sinners will neuer  
come vnto thee, will neuer call  
nor care for thy helpe: and if  
thou reiectest the repentant and  
sorrowfull sinner, who then shall  
bee saued? or whom wilt thou  
finde righteous, if thou iudgeth  
without mercy?

6.

When I was not, thy fin-  
gers framed mee; and thou  
neither hatest nor contemnest  
any thing that thou hast made.  
When I was a captiue of the  
Diuell, a slaue of hell, thou  
diddest



diddest send thy beloued Sonne to dye for my redemption: and doe not now, I beseech thee, cast that away, which thou hast purchased at so high a price. When I walked in my owne wicked wayes, thou diddest patiently indure me, mightily preserue mee, and graciously call me; and wilt thou not now bestow one louing looke vpon me?

8.

Why then (O louing God) looke vpon thy beloued Sonne; behold what hee hath suffered, and of thy goodnesse call him to thy remembrance, for whom thy will and his obedience did cause him to suffer. Behold his bitter agonies, wherein his body was sprinkled with a bloudy sweat; behold his backe torne with whips, his head pricked with thornes, his face defiled with spittings; behold his blessed body so violently strained vpon the crosse, that the ioynts  
of

of his lims were loosed, and all his bones might bee numbred: behold his harmeleffe hands, and his vndefiled feete, painfully pierced with blunt and rough nailes: behold his naked side strooke thorow with a speare: behold the abundance of bloud which gushed forth of those holy fountaines; which bloud still streameth fresh in thy sight, and now pleadeth for my pardon.

9.

Behold (O gracious God) how his feeling was possessed with paine, his hearing with reproach, his eyes with scorne, his taste with gall; his smelling with lothsome savour of putrefaction and filth, which was vpon the place wherein he suffered. Behold how his necke bowed, his head hung, his brest beat: how his sight waxed dimme, his countenance pale, his legs and armes stiffe; how hee groined, how hee gasped and gaue  
vp

vp the ghost. Behold how the heauens mourned, how the earth quaked, how the stones rent at the presence of his passions. Behold the Priest, behold the Sacrifice; euen the Lambe vndefiled, gloriously imbrewed with his owne blood.

10.

Wherefore (O my God) hast thou giuen mee this knowledge of thy Sonne? wherefore hast thou giuen mee this faith in his blood? that I should see my redemption, and not attaine it? that I might by that meanes, bee the more vexed with sorrow? Oh no! but rather, that I should *perceiue* the remission of my sins, by his death; and *receiue* by his grace, to bee iustified in thy light.

11.

Gracious and mercifull Father, by this thy Sonne, by this my Sauour, I most humbly beseech thee to looke fauourably vpon mee: and as *Dauid* for the loue of *Jonathan* was louing  
to

to *Mephibosheth*, although hee was lame; so for His sake, in whom thou art well pleased, bee mercifull vnto mee, most poore deformed creature; incline thy pity towards me; hide not thy face now my soule is troubled.

Graciously ( O Lord ) receiue the lost sheepe, which straying from thy Pastures thorough sinne, and flying from thy presence through a guilty conscience; he hath louingly sought, and ioyfully doth bring vnto thee vpon his owne shoulders. Restore mee to thy fauour, I beseech thee, for His sake who euer maketh intercession for me; that I may perceiue, that through him thou art pacified with me. Heare mee ( O God of all pity and power ) and turne towards me, and let thy mercies accept his merits, for full satisfaction of my misdeeds.

O infinite mercy ! thou hast  
set

12.

set vs a way, and giuen vs a light; thou hast threatned vs the paines of hell, and promised vs the ioyes of heauen; now pierce my flesh with thy feare, that I may auoid the one; and inflame my soule with thy loue, that I may attaine the other. Grant, I pray thee, that as long trauailers are thereby taught to loue their owne Country: so my former errors may henceforth bee a meane to hold me in the right path: that being led by thee, and walking through thee, I may come vnto thee and rest in thee. For wee (silly wormes) are vnable to enter into thine eternity, vnlesse thou who hast created vs, dost guide vs in.

Saue me, O Lord, saue mee from mine enemies, saue mee from thine eternall indignation; saue me from the snares of hell, which in euery place are pitched against me; saue mee from the hard oppression of heauynesse, that  
that

that my mind may bee raised v<sup>p</sup>  
and reioyce in thee. Saue (O  
God, who desirest not the death  
of a sinner) saue my sinfull soule;  
which flyeth from thy fearefull  
iustice, to thy comfortable mer-  
cies; from the desert of my *sin*, to  
the desert of thy *Sonne*. This (O  
God) is easie to thy power, and  
vsuall to thy mercy, and agreea-  
ble to thy will.

*Sperate miseri,  
Caute felices.*



§. 10.

The consideration of the dan-  
ger in deferring repentance, and  
of the ioyes of heauen, which ther-  
by are aduentured to be lost, awa-  
keth the soule out of the security  
and sleepe of sinne.

1. **T**O what end man was created.
2. In what condition hee doth  
commonly abide.

3. A sinner is lamented of all creatures.

4. The most comfortable guest to the conscience of man.

5. How the holy Spirit worketh in the Soule.

6. What bringeth vs to no sense of sinne.

7. What infecteth vs with the leprosie of this world.

8. Sinners commonly haue a purpose to amend in time.

9. The deceit of the Diuell in holding vs in delay.

10. The Diuell by often renewing delays, endeouoreth to winne our whole time from vs.

11. Wee haue neuer any surplusage of time to repent.

12. The impediments which hold from amendment of life.

13. These impediments doe grow more strong by delay.

14. Diuers similitudes declaring the same.

15. Long vse and custome of sinne is hardly altered, and wherefore.

16. Old age how vnable and vnapt it is for amendment of life.

17. GOD requireth the best in our substance.

18. GOD requireth the entire in our selues.

19. How

19. How dangerous it is to deferre repentance till the houre of death.

20. It is the nature of good things to be hardly attained.

21. It is against the law of iustice to serue one, and demand wages of another.

22. Such as the life is, such is the death.

23. Naturally, the end of all things, is answerable to the middle passages.

24. Few doe truly repent in the last houre of life, and what are the causes.

25. If the Diuell can possesse vs all the time of our life, he will hardly lose vs in the houre of death.

26. By what meanes the Diuell maketh the time of our death unprofitable for repentance.

27. To dye well, is a long Art of a short life.

28. The extremity of dying, will take away our disposition to dye well.

29. The greatest wisdom.

30. All creatures doe call vs from our sinnes.

31. What Christ hath done to draw vs to him.

32. In what respect a sinner may be said to be more accursed then Adam, more damnable then the Diuell.

33. Reuerence and respect of men, is of greater force with vs, then is the reuerence and respect of Go.<sup>d</sup>.



34. Death is in the small pleasures of this world.

35. Wee should not adventure to sinne, whether we be perswaded or doubtfull that GOD will forgive us.

36. For whom GOD hath prepared ioyes.

37. How we may perceiue what ioyes are in heauen.

38. Wherefore wee are more delighted with earthly, then with heauenly things.



Ist vp thine eyes, O miserable soule ! lift vp thy dull and drouisie eyes. Behold to what end thou wert created; and behold in what condition thou daest now abide. Thou wert created to be the Spouse of CHRIST, the Temple of GOD, a Vessell of election, the throne of the true SALOMON; euen the rich and Royall seate of Wisdome. But  
now

now the Spouse of CHRIST is held in the vgly armes, in the adulterous embracements of the Diuell: the Temple of GOD is turned to a sinke of swine, to a cage of vncleane Birds, to a den of Theeues: the Vessell of Election is filled with filth: the Throne of Wisedome is become a seate of folly, a seate of madnesse, a chaire of pestilence.

2.

Alas! wretched soule! let the consideration of this condition and of this end, melt thy leaden heart; let thy stony eyes yeeld thereat some teares. Lament thy miserable estate, lament, miserable soule; bestow some lamentations vpon thy selfe, O my soule! because the heauens lament thee; the Angels lament thee; because the Saints lament thee; because all creatures lament thee. CHRIST letteſh fall more teares, the Prophet HIEREMY throweth forth more threanes for thee,

3.

then they did for the desolation of the beautifull Citie Hierusalem.

4.

Alas, lamentable soule! when diddest thou feele, when finde in thy bosome the most comfortable guest of conscience, the holy Spirit? which, wheresoeuer it entereth, abideth not idle. It doth not onely adorne the soule with his presence, but sanctifieth it with his vertues; working all things that are necessary to saluation. It sitteth in the soule, as a maister in the house, directing; as a teacher in the schoole, instructing; as a King in his dominion, ruling; as a soule in the body giuing life, sense and motion to euery member; as a Sunne in the heauens, illuminating the vnderstanding, enflaming the will, making vs not onely able, but apt and willing to mount vpward. It maketh vs to decline euill; it maketh vs to doe good; it maketh

keth vs to perseuere in good; it giueth vs the reward of our good.

But this guest of conscience hath beene a meere stranger vn-to thee: thou hast not affected, thou hast not inuited, thou hast not entertained him: thou hast intreated him, as the *Gadarens*; thou hast compelled him, as the *Samaritans* did CHRIST, to depart from thee. Nay, thou hast altogether queasomed thy conscience, or lulled it (at the least) into a sound and secure sleepe: awaking withall and sharpening thy wit, to frame arguments, either to iustifie or excuse thy disordered disposition: Which ioyned to custome, hath brought thee to no sense of many sinnes, which at the first were fearefull vnto thee, and which thine own knowledge doth still conuince. The Prophet *Elizeus* said to his seruant *Gehezie*: *Thou hast taken siluer and garments of Naaman;*

Mark 5.

Luk. 9.

6.

2. Reg. 6.

- also the leprosie of Naaman shall cleave unto thee: the like sentence hast thou likewise found;
7. Thou hast affected the vile vanities of this world, and thou art infected with the leprosie of the same.

8. O my soule ! what dost thou intend ? what canst thou pretend, O my sottish soule ? wilt thou still continue in this course of life ? dost thou neuer purpose to change thy carriage ? wilt thou liue, and dye, and rot in thy sinnes ? I suppose that thou wilt answer, no : thou hast a purpose hereafter to amend. But if euer thou doest intend to frame thy selfe to a new fashion of life, wherefore heereafter ? why not now ? Oh ! thou art not yet prepared, yet thou art not able : it is not yet either easie or conuenient for thee. Well, take what leaues thou wilt to couer thy turpitude : Goe too, fold thine armes, put thy hands into

into thy bosome with *Salomons* Sluggard; pretend what doubts or difficulties thou wilt. *Yet a little longer*, thou hast not yet slept enough; thou art not yet satisfied, yet thou hast not suffered with some sweet sinnes. But tell mee, I pray thee, when wilt thou reforme thy life, if not presently? When will it be more easie? when more conuenient? when will the *time* come that thou shalt thinke it *time* to amend?

Alas, poore soule! how miserably art thou entangled in the witchcraft of this world? how deceitfully doth the diuell abuse thee, by perswading thee to deferre that which hee cannot deny to bee most necessary for thee to doe? how cunningly doth hee suffer thee to play vpon the hooke, and thinke that at pleasure thou maiest escape? Assuredly, whensoever thou shalt offer to breake from

10.

him, he will euer perswade thee, that it is not yet time : whensoever thou shalt offer to cast him forth, hee will alwayes crie, that hee is tormented before his time. By often, by euer renewing delayes, although it shall bee for very short times, he will seek to winne thy whole time from thee.

11.

But looke (I pray thee) to the state of thy life : examine thy yeeres, which are already runne; consider the age wherein now thou liuest; and thou shalt easily perceiue, that it is high time, or rather past time for thee, to settle thy selfe to amendment of life. If thou haddest neuer committed sinnes in this world, all thy time is too scant to repent those thou diddest bring with thee; and if thou haddest brought none, thou hast not time enough to repent and reforme those which daily thou dost commit; and thinkest

thinkest thou, that for all thy sinnes, Originall and Actuell, thou hast any surplusage of time to repent?

*Not yet easie? not yet convenient for thee to breake from thy sinnes?*  
Tell mee, silly soule, blinded with ignorance, either affected, or very grosse; dost thou think that this will bee more easie, more convenient for thee heereafter? when euill custome shall grow more strong, and settle in thee a habite of sinne? when the faculties of thy soule shall grow, either more weake, or more corrupt? when the possession of the Diuell shall bee both of greater force & familiarity within thee? and when thou shalt be more separate from the grace and assistance of God, which is the onely meane that maketh our conuersion easie?

If these be now the onely impediments, the onely causes of this difficulty; is any man of so distorted

12.

13.



distorted iudgement, to thinke that his conuersion will be more easie heereafter? Is not this the custome of bad debtters, who haue taken vp much money vpon loane; dayly to defer payment, and daily to encrease their debt, and grow more vn-able for discharge? Is it not thus with a ruinous building? the longer it bee suffered to runne, the more charge it will require to bee repaired? So fast as our sinnes increase, so fast doe the knots multiply, wherewith the soule is tyed to the pleasure of the Diuell; so fast the chaines grow both heavy and strong, wherewith it is fettered and clogged from returning vnto God.

14.

If thou canst not passe ouer the foord, when the waters are low, how wilt thou do it when they are risen? If it bee hard for thee to pluck vp a twig; what wilt thou doe when it is en-creased

creased to a tree? If the sparkes, the coales, the firebrands of sin, bee not easie to bee quenched; to what rage will the full flame arise? If thy greene wounds be so hard to bee cured, what will bee thy old festred sores? Now thou art to striue with a few sinnes, heereafter they will bee many. Now thou art to wrestle against the euill custome of a few yeeres, heereafter it will be a grounded custome, or rather habite of long continuance. E- uery day, thy sinnes increase in multitude, because one sinne draweth on another; and thy custome of sinning increaseth in strength; vntill it grow to be natural vnto thee.

Hee who driueth a nayle, first striketh easily, and afterwards redoubleth in strength: inso- much, as the more blowes hee striketh, the more it it is faste- ned, and the harder it it is to bee drawne forth. So, all our euill

15.

euill actions are so many strokes, to fasten sinne within our soules; the more sinfull actions wee commit, the faster doth sinne sticke within vs, and the harder it will bee to draw out the same. By vse of sinning, the vnderstanding is darkened and made blinde: the will is weakened, and made more inclinable to euill: the appetite is disordered: all the inferiour passions are more head-strong and rebellious against the gouernment of reason.

Heereby it happeneth, that many men in their decrepit age, when, through debility of nature, they are not able to act diuers sins; yet they take greater pleasure in thinking and discoursing vpon them, then euer they did when they could commit them. For, by continuall custome, which possesseth the place of nature, the appetite of vices, is so rooted in the heart of the

the soule; so soaked into the substance thereof; that it cannot possibly bee separated from the same. Herevpon *Iob* saith: *His bones are full of the sinnes of his youth, and it shall lye downe with him in the dust.*

*Iob. 20. 11.*

What folly is it then? nay, how farre doth it exceed the bounds of folly? how madde? how insensible art thou, O my soule! to deferre thy amendment to this vnable age? which is so farre vnfit to sustaine those austere exercises, which both the *conversion* of a sinner, and *conuersation* of a Christian doe require; that it is scarce able to sustaine it selfe. What? wilt thou charge the greatest burthen vpon the weakest beast? that burthen which in thy strong age thou art vnable to beare, wilt thou make more heauy, and then lay it vpon thy declining yeeres? Wilt thou spend the flourishing yeeres of thy youth, beauty and

16.

and strength, in the seruice of the Diuell; and then thinke it sufficient to consecrate thy impotent old age to the seruice of God?

17.

Leuit. 3.

Mal. 1. 8.

18.

Assuredly, God requireth the fattest, the fairest, and without blemish for Sacrifice: in euery peace-offering, *All the fat is the Lords*. Hee rebuked and punished those who offered the worst part of their substance; the blinde, the lame, and the sicke vnto him. This God required in the substance of his people; but he requireth otherwise in themselves. In themselves hee requireth, not onely the best part, but the entire; if the Diuell hath any part, God careth for none.

If then the last age of thy life bee so insufficient, so vnfit for true repentance; what account wilt thou make of the last houre of the same? Darest thou aduventure to deferre this great and waighty

waighty worke of the soule,  
vntill the last houre, wherein it  
is possible it should bee perfor-  
med? O heauy houre! O dan-  
gerous delay! It is the nature  
of good things to bee hardly at-  
tained; and doest thou thinke  
to attaine the most excellent  
good, the kingdome of heauen,  
the sociery and seate of Angels,  
the sight of God, with so little  
labour? at so low a price? Is  
it not against the law of iustice,  
that he who spendeth his whole  
life in the seruice of the Diuell,  
should expect wages or reward  
of God? Doth not the iudge-  
ment against the five foolish Vir-  
gins make thee afraid; who ne-  
uer made preparation for Oyle,  
vntill the Bridegroomie was rea-  
dy to enter?

20.

21.

Search the Scriptures, and  
thou shalt finde it a generall rule;  
Such as the life is, such is the  
death. *Siracides* saith: *The way*  
*of sinners is paved with stones; but*  
at

22.

*Ecc. 21.10.*

Psal. 61. 12.

1. Cor. 1.

Gal. 6.

23.

at the end thereof is hell, darknesse, and paines. The Prophet David saith, that God rewardeth every man according to his workes. Saint Paul auoucheth, that the end of the wicked, is according to their workes. Againe, the same Apostle saith: *Looke what a man soweth, that shall he reape. He that soweth in the flesh, shall of the flesh reape corruption; he that soweth in the spirit, shall of the spirit reape everlasting life.* Generally, if all the Scriptures were powred forth, thou shalt finde no one sentence more earnestly beaten vpon, more often repeated, then that the end of all things is agreeable to the meane proceedings. If then the end of a man be answerable to his life; if naturally the end of all things be answerable to the middle passages; what can bee expected from a wicked life, but a wretched end? doth not a Tree fall that wayes, whither by growing it doth incline?

cline? he whose actions, whose cogitations, whose whole life did incline towards hell; whether, in the end, will hee fall? where will hee lye? where shall he abide? Heauen and hell are directly opposite, and a great distance lyeth betweene them; the waies vnto them are full contrary. If all thy life time thou doest trauell the way to hell, is it probable, is it possible that in the end thou shalt arriue in heauen?

*Luke. 16. 26*

God can indeede, when hee please, inspire into thee true repentance: it is impiety to a-bridge either his mercy or his power. But, how often hath he done it in the last howre of life? how many doe then truely repent? Is not all that which thou canst doe in this houre, rather vpon necessity, then choyce of thy will? constrained rather, then freely performed? proceeding rather from feare, then from

24.



from loue? Or if it be from loue yet not of G O D, but of thy selfe; for auoyding those dangers, which otherwise thou shouldst incurre. Againe, of what valuation can it bee to G O D, what thanks shall it bee to thy selfe; if thou forsake thy pleasures, if thou abandon thy sinnes, when thou hast no longer time to enioy them? It is farre more acceptable to G O D, to repent and forsake thy sinnes, when thou hast both time, and power, & opportunity to sin. And further, how shalt thou bee able to fixe thy thoughts earnestly vpon the businesse of thy soule, when the guiltinesse of sinne, the loue of the world, the paines, & (which is worse) the extreme feare of death, shall not suffer thee so to collect thy spirit, as is requisite in so waighty a cause? Lastly, thy long continued custome of sin, being growne to a habite, to a nature within thee; will hardly  
in

in one instant be altered. Here-  
vpon we haue often scene, that  
many, who shew good signes of  
repentance in some grieuous  
sicknesse; when they recover  
health, become as euill as they  
were before. Herevpon also the  
Prophet I E R E M Y saith: *Can  
the Ethiopian change his bue,  
or the Leopard his spots? then may  
you also doe good, that are accusto-  
med to doe euill.*

Ier 13. 23.

O miserable soule! if thou  
settest thy saluation vpon this  
hazard. Doubtlesse, the Diuell  
gathereth such aduantage by thy  
delay, that if he can possesse thee  
all this life, hee will hardly lose  
thee at the howre of death.  
Thou hast little experience in  
spirituall matters, if thou know-  
est not that he is most violent at  
the last: like an experr soul-  
dier, who reserueth his best  
force, till the issue of the field.  
If he winneth that skirmish, hee  
hath enough. Either thou shalt  
want

want opportunity to repent, by reason of the sudden surprise of death; or else thou shalt finde thy will heauy and dull, thy power daunted and distracted, both disabled for the accomplishment of that weighty work.

*Eccles. 5. 4.* In regard of the first, the Wise-man saith: *Make no tarrying to turne vnto the Lord, and put not off from day to day; for suddenly shall his wrath breake forth, and in thy security thou shalt bee destroyed.*

*Prov. 1. 28.* In regard of the other, G O D hath said, *They shall call vpon mee, but I will not heare: they shall seeke mee early, but they shall not finde me.* Not, that G O D faileth in his promise of receiuing a sinner, whensoever hee shall conuert: but because this his turning to G O D, when he is turning out of the world, is commonly no true conuersion; but such as that whereof G O D speaketh by the Prophet *Hosea: They howle and*

*roare*

*roare upon their beds, and doe not  
call upon me in their hearts.*

To die well is a long Art,  
which thou hast but a short life  
to learne. They, who haue long  
furnished themselves with all  
spirituall meanes, finde worke  
enough to beare through the  
extreme violence of this brunt.  
How then shalt thou (carelesse  
soule) if thou wilt neuer apprehend  
opportunity, bee in hope  
to atchieue it; when the onset  
of the enemy shall bee most furious,  
and thou, through paines  
of body, and perplexity of  
minde, least able to resist?  
when impediments shall bee  
multiplied, helps diminished;  
the distraction great, the inclination  
little, the leasure none?  
For, at the houre of death, they  
are so many and so great things,  
which will cause thee to dye;  
that thou shalt haue, neither  
minde, nor time, nor strength to  
die well.

27.

28.

How

29.

How darest thou aduenture then (O desperate soule) to let the least occasion escape thee? to deferre one day, for the change of thy life? Darest thou aduenture to crosse those seas without any feare, wherein so many passengers haue perished? whereof so many skilfull Pilotes doe doubtfully and fearefully make report? God dyed, that sinne should dye; and wilt thou haue it liue one moment within thee? Assuredly there is no greater wisdom in this world, then to doe as SAMSON did, when hee was assailed by the *Philistines*; to breake thy bands at once; to shake off the shackles of worldly delights; to cast off the cloggy cares of this life; and to trace the way that will lead thee to true pleasure and peace. To this reason, equity, law doe binde thee: to this heauen, earth, hell, life, death, iustice and mercie, doe with ioint consent, partly

partly inuite, and partly inforce thee.

CHRIST hanging vpon the Crosse, doth preach the crucifying of sin vnto thee: the Word which he hath left, is a destroying sword; it must assuredly kill, either thy sinnes or thy selfe. Whithersoever thou turnest thy eyes, all creatures doe crye vnto thee, and call thee from thy sins. Is it possible that so many violent voyces should neuer bee heard? neuer be regarded? Can no promises, no threats any deale moue thee?

What could CHRIST haue done more for thee? hee hath spent his blood, his precious blood, euery drop of his precious blood, to draw thee vnto him. Is it possible, that hauing faith, thou shouldest all thy life time, with such boldnesse, with such securitie riot in sin? Out vpon thee, impudent, impure soule! more accursed then Adam, for  
K whose

whose iniquity all the earth was cast into a heauy curse; more damnable (which I tremble to speake) then the Diuell himselfe. For they sinned, hauing no example of iustice to restraine them; but thou, after many examples of Gods implacable iustice, doest neither abandon nor abate thy sinning against him.

Tell me, traitor! tell me, thou fuell of hell fire! what couldest thou doe more, if all thy faith were a meere fable? if the Gospell were no other then a counterfeit glosse? I see that for feare of humane iustice, for reuerence and respect of men, thou wilt in some sort moderate thy delights; but for feare, or reuerence, or loue of God, I see thee not abridge one point of thy pleasure; being so farre from brideling, that thou doest not dissemble thy sinfull desires. Tell me, heauy beast! tell me, blind,

blind, mad, sencelesse foole !  
 what doth the worme of thy  
 conscience, that thou art so se-  
 cure ? where is thy faith ? where  
 is thy iudgement ? where are thy  
 wits ? that thou apprehendest no  
 feare of so heauy, so certaine,  
 so durable dangers, as are threat-  
 ned against thee.

If any man should set dainty  
 meates before thee, and another  
 should tell thee, they were in-  
 fected with poyson ; wouldest  
 thou trye ? wouldest thou taste  
 them ? Although they should  
 be very dainty ; although thou  
 diddest coniecture, that this  
 was told thee, either vpon er-  
 rour, or for deccit. And if the  
 Prophets, the Apostles, the E-  
 uangelists, if G O D himselfe hath  
 told thee ; *Death is in the pot:*  
 Death is in the small *bit*, or ra-  
 ther *baite* of pleasure, which the  
 Diuell presenteth vnto thee ;  
 wilt thou not feare, or at the  
 least pause, to receiue death  
 K 2 with

2. Reg. 4. 40

34.



with thy proper hands? to drink damnation with a greedy swallow?

O miserable, either desperate or else dull and stupid soule! devoted to perpetuall darknesse, both inward and outward (for from those to these, the passage is both short and direct) O blinde, to see thy dangers! O ignorant, to vnderstand thy losse! most worthy to bee both lamented and abhorred of all creatures. How darest thou both willingly and deliberately offend that Maiesty, which onely is able to pardon thy offence? If thou art perswaded that hee will pardon thee, how *ingratefull* art thou to offer offence to his gracious goodnesse? If thou doubtest, whether hee will pardon thee or no: how *ungracious* art thou to pro- uoke against thee his terrible iustice? If thou shalt neuer repent and change thy carri-  
age,

age, thou encreaseſt vengeance againſt thy ſelfe, in the day of wrath. If by G O D S mercy thou ſhalt repent, (for this is not a worke of thy proper power) thou encreaseſt thy ſorrow for deferring the ſame, and for thy long continuance in ſinne. For, in true repentance, our ſorrowes muſt in ſome degree bee answerable to our ſinnes; euen as the Wiſeman ſaith; *A long diſeaſe is grienous to the Phyſician.*

*Eccleſ. 10.*

And if the pleaſure which thou gaineſt by ſinne, bee ſo powerfull to perſwade thee, to make longer ſtay in this dangerous ſtate; If the drowſie delights of this world (which either thou muſt vomit vp againe, or elſe will teare the entrailes within thee) are ſo able to overrule thy iudgement: conſider, O my ſoule! what pure pleaſures G O D hath prepared for thoſe, who walke in the obedience of

35.

his will. Arise, O my soule! aduance thy selfe on high, whence thou art, and whether thou hast a dull desire, after this life to returne. Leauē a while these earthly affaires, the best whereof are vanities, and the rest vexations: mount vp, with the wings of thy spirit, to the Land of promise; Behold the pleasures; behold the plentiful, the perfect pleasures which G O D hath prepared, not for all those who cease to sinne (for that doe all at the time of their death) but only for those who combate and overcome, both their desire and delight in sinne. See whether so large pleasure be not worth so little labour and paine.

I. Cor. 2 9. *Neither eye hath seene, nor eare heard, nor heart conceived those things which G O D hath prepared for them that loue him. And therefore G O D calleth it, Hidden*

*den Manna: affirming that, No man knoweth it, but hee that doth receive it. How then shall the soule of man bee able to vnderstand it?*

*Apoc. 2. 17.*

Certainely no eye can perceive, no heart can conceive, these high and hidden pleasures: which should in reason moove thee (O my Soule) to admit a greater opinion of them. Yet by some traces of the Scripture and other infallible circumstances, thou mayest frame thereof a good coniecture; though farre short of the very truth: Especially, if, with the same Apottle thou wilt humbly entreate; *that the God of our Lord Iesus Christ, the Father of glory, would give unto thee the spirit of wisdom, and Revelation (which searcheth all things, yea, the deepe things of God) to lighten the eyes of thy understanding, that thou maiest know how great the hope is of his calling and the riches of his inheri-*

*Eph. 1. 17, 18.*

*1. Cor. 2. 10.*

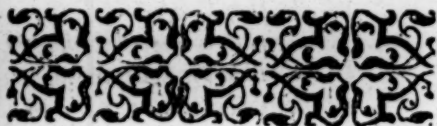
*tance and glory for the Saints.*

O LORD GOD! our desires in this life follow our knowledge: And therefore we pursue those pleasures wherewith wee are acquainted; the good vnknowne is little regarded.

36.

My sensuality findeth pleasure in this World; and I haue no faith to finde greater pleasure in Heauen: Wherevpon my desires are grappled to the ground, and neuer aspire to things aboue. O Sunne of righteousness! shine into mee: dispell this darknesse of ignorance and vnbeliefe: illuminate my vnderstanding, enlarge my knowledge. And although in this flesh, I cannot attaine to a full view of thee; yet shew to me thy back-parts, as thou didst to thy seruant *Moses*; euen some small glimpse of thy glory. Let mee know my heauen, O LORD, and I know I shall desire it.

*Exod. 3. 23.*



§. II.

A consideration of the ioyes  
of Heauen.

1. **B**Y what names the ioyes of Heauen  
are represented unto vs.

2. How sweet the name of life is  
to all men.

3. Wherefore the life of the Saints is most  
happy.

4. Of the glory of the life of Saints in  
Heauen.

5. Wherefore difference of glory shall  
cause no complaints.

6. Of the eternity of the life of Saints.

7. Of what estimation a kingdome is in  
this world.

8. What shall bee the kingdome of the  
Saints with GOD.

9. Of the largeness of that kingdome.

10. By what rule this kingdome may be  
esteemed.

11. Of the magnificence of the King-  
dome of Heauen.

12. This world holdeth a middle state  
betweene Heauen and Hell.

13. The glory of heauen is agreeable to the glory of Almighty GOD.

14. A description of the caelestiall Citie.

15. What shall be the society in Heauen.

16. Of the number, nature and order of Angels.

17. Of the number, nobility, and order of Saints.

18. Of the holy humanity of IESVS CHRIST.

19. The true life of a Christian.

20. The felicities of Heauen cannot be understood by any, but those who enjoy them.

21. The felicities which shall appertain to the body.

22. GOD loueth man in sinne, but not sinne in man.

23. Wherefore GOD, fauoureth, and honoureth our flesh.

24. The felicities which shall appertain to the soule.

25. The loue which the Saints shall beare, both towards GOD and one towards another.

26. The reason of the union that shall be among the Saints.

27. The nature of loue.

28. The reason of the combate betwene the body and the soule.

29. The essentiall glory of the Saints, wherein it consists.

30. The perfections of all creatures are

more fully in GOD then in themselves.

31. The perfection of GOD farre exceedeth the perfections of all creatures.

32. The presence of GOD shall giue full satiety both to soule and body.

33. Prooves of the ioy and glory, which shall proceed from the vision of GOD.

34. From this glory shall ensue perpetual praises to GOD.

35. A longing of the soule after this glory.

36. The ioy of the soule in the first meeting of the company of heauen.

37. How delightfull it will be to consider the dangers that shall be escaped.

38. The perpetuity of that peace.

39. The ioyes of heauen cannot be uttered by those who enioy them.

40. The paines of hell are not comparable in greatnesse to the ioyes of heauen.

41. What labour is required for attaining the ioyes of heauen.

42. At what price this purchase is made.

43. A complaint of the soule for want of feeling of the ioyes of heauen.

44. What small contentment the world doth afford.

45. There is no difference betwene doubting of heauen, and not desiring it.

46. The pleasures of this life are the lime-twigs of the Diuell.

47. Our disability in doing or deserving any good.

48. What



48. *What holdeth our desires from Heaven.*

I.

**T**His felicity, in Scripture, is represented to vs by many names; but most especially by two: taken from two things, which in this world especially we affect. Life, (*Master, what shall I doe to inherit eternall life?*) and a kingdome. (*Feare not, little flocke, for it is your Fathers pleasure to give you a Kingdome.*)

*Luk. 10. 15.*

*Mat. 22. 35*

*Mat. 12. 28*

*Luke 2. 32.*

2.

The name of life is sweet to all men, because naturally wee desire to preserve our being, even in this mortall life; which is fast chained to infinite change both of calamities, and of dangers, and finally to death it selfe. But that life which is the blessed state of those, who haue a full fruition of G O D, is a true, perfect & liuely life: a pure life, a ho-  
ly

ly life, a secure life: a life free from molestation, free from change: a most happy life, as well for the glory thereof, as for the eternity.

3.

In this glory there may bee degrees, but there can be no defect. Although like starres, one Saint shall differ from another, yet all shall shine; although, like vessels, one shall hold more then another, yet all shall bee full. Neither shall this difference cause any to complaine; first, because in themselues they shall finde no want; secondly, because the glory of others shall bee as as their owne.

4.

5.

And yet this glory could not make life happy, if it were not also perpetuall: the more glorious it is to be enioyed, the more grievous it would be to be determined: the very thought of ending, would much abate the pleasure of enioying. But eternity addeth so much to contentment,

tentment, in this glorious life, as it addeth to continuance: it maketh the pleasures of this life, euen like it selfe; no lesse then infinite.

7.

Likewise, a Kingdome is of such estimation with men, that for it they will put their estates, their liues, their soules in aduenture. They will surmount all difficulties and dangers; they will make way through bloud, through wounds, thorough death, to attaine it: Although it bee a small corner-kingdome vpon earth; incident to innumerable both casualties and cares. But this Kingdome is a heauenly Kingdome: an eternall Kingdome: a most blessed kingdome. A heauenly kingdome, farre aboue the tempestuous troubles of this inferiour world: an eternall kingdome, subiect neither to declination nor change: a blessed kingdome, furnished with all felicity.

8.

2 Tim. 4. 18

2 Pet. 1. 11.

Luk. 14. 15.

Mat. 23. 34.

felicities, without any mixture of misery or griefe. The excellencie whereof may bee considered in two principall points: largenesse, and magnificence: both which we may conceiue by many cleere coniectures.

For, if it be true which all authors affirme, that many starres doe farre exceed the whole body of the earth in greatnesse: and yet these starres beare a very small proportion, in regard of that heauen whereon they are fixed, the face whereof is open to our view; how scant is the compasse of all the kingdomes vpon earth, in comparison of the celestiall Kingdome, which is aboue the starry heauen, and in vnknowne dimensions exceedeth that Sphere? Bee astonished, O my soule! and altogether rapt from thy bodily senses, vpon consideration, both of the greatnesse of this Kingdome, and of the goodnes  
of

Gen. 13. 14.  
15.

10.

Rom. I. 20.

117

of the King thereof; who hath said vnto thee concerning the same, as once he said to *Abraham* of the land of *Canaan*: *Lift up thine eyes now, and looke from the place where thou art: for all the land which thou seest, will I giue vnto thee for euer.* Proceede also to consider the beauty and maiestic of that Kingdome, euen by that rule which the Apostle hath taught: in esteeming the inuisible works of *G O D*, by those that are visible.

If then *G O D* hath provided for these our base bodies and sinfull soules such excellent, such abundant pleasures, from the seruice of all creatures in this world: How excellent, how innumerable are those pleasures, which are prepared for those glorified bodies and soules, which shall behold him face to face? If the delights bee so great and diuers, which hee imparteth as well to the euill,

as

as to the good; to his enemies,  
 as to his friends: what hath hee  
 reserued onely for his good  
 friends? If our prison yeeld  
 such faire contentments, what  
 will hee doe for vs in his royall  
 Court? If wee finde such com-  
 forts in this stormy time of  
 teares, what may we expect in  
 the sweet sunne-shine of ioy?  
 If this corruptible world, which  
 he set vp for a small time, as a  
 cottage or out-house, bee so  
 gorgeous, so magnificent, that  
 many desire no other heauen:  
 what estimation shall wee make  
 of his principall and Princely  
 Palace? his eternall habitation?  
 prepared before all worlds, to  
 set forth his maiesty and glory?  
 and for the vttermost declara-  
 tion, both of his wisdom and  
 power? It is very like that the  
 palace of *Babylon* was exceeding  
 faire; whereof *Nebuchadnezzar*  
 in this sort spake: *Is not*  
*this great Babel, which I haue*  
*built,*

*Dan. 4. 30.*

*built, for the house of the kingdome,  
and for the honour of my Maiestie?*

But assuredly, all this world of ours, which holdeth a middle state betweene heauen and hell, and (in some sort) participateth of both; surpasseth not hell so farre in beauty and glory, as it is surpassed by the royall Court of heauen. Which, being framed fit for the Maiesty, and agreeable to the estate of Almighty God, is no lesse gorgeous and great then his wisdom could contriue, and his power performe: and that is, aboue all compasse of comparison, infinite.

*Psal. 84. 1, 2*

*Apoc 21. &  
22.*

14.

*Oh! how amiable are thy dwellings, thou LORD of Hosts? my soule longeth and panteth to enter into thy Courts, euen thy great City, holy and beauenly Hierusalem; which shineth with thy glory, cleare as Crystall: whose buildings are of pure gold, like glistering glasse: whose walles and foun-*

foundations are of precious stones; whose gates are so many entire pearles; whose streets are paved with pure gold; glistering as glasse. Where is no neede of any Sunne, because the Lambe is the Lampe, that giveth it a large and glorious light. From whose seate streameth a Riuer of water of life, cleare as Crystall: and vpon the bankes is planted the Tree of Life, which continually yeeldeth both physicke and foode: Where is no curse, no night, no vncleane thing, but the Throne of GOD and of the Lambe. And his seruants shall see his face, and serue him, and aigne for euermore.

When thou wert vpon earth (O my SAVIOUR) in thy humbled estate, the Centurion professed himselfe vnworthy (& so hee was) that thou shouldest come vnder his rooffe; although in probability, neither framed nor furnished in the meanest fashion. On the other side, how vnworthy

Mat. 8. 8.



Psal. 84. 1, 4

worthy am I, base wretched worme, to enter in this thy heavenly habitation, prepared for thy glorious estate? *O how amiable are thy dwellings, thou LORD of hosts? Blessed are they whom (thou shalt make worthy to) dwell in thy house; they shall alway be praising thee.*

But, there is no place can afford true felicity, if the society be not sutable to the beauties & perfections thereof. A Country is much esteemed according to the nature and quality of the inhabitants; if they be many, if of noble nature, if of generous disposition, if all ayming at one common end. Who then are the inhabitants of this celestiall Citie? Heere is the full Assembly of Angels (of whom in this world we haue the seruice, but not the sight) in number answerable to the large capacity of that place; most amiable, most admirable creatures in beauty; disposed in

in most excellent order. Heere  
 are the ancient Worthies, or  
 rather wonders of this world;  
 the Patriarches, the Prophets,  
 the Apostles, the Euangelists,  
 the Martyrs, the Confessors;  
 and generally, all the compa-  
 ny of Saints; in such multitude,  
 that *they cannot bee numbred*: for  
 nobility, all the children of  
 G O D; holding such order  
 for the places and proportions  
 of their glory, as it pleaseth the  
 diuine Wisedome to dispose.  
 And aboue all, heere is the ho-  
 ly humanity of our Sauour  
 C H R I S T, seated in the height  
 of maiesty, at the right hand of  
 the F A T H E R; being the head  
 of that blessed body of Saints.

O sweet society! what shall  
 I say of thee? It seemeth a pre-  
 sumption to desire thee, and yet  
 without desire of thee I cannot  
 liue. For, *the righteous man doth  
 liue by faith*. If then I haue the  
 faith to belecue thee, I cannot  
 but

17.

Apoc. 7. 2.

18.

Hab. 2. 4.

Heb. 10. 38.

Gal. 3. 11.

Rom. 1. 17.

but haue the desire to enioy thee.

The true life of a Christian is faith. Our senses may bee deceiued, and thereby possesse our opinion with error. I cannot haue this life of Christianity, if my faith bee not more assured then my sense: and if my desire be not agreeable to my faith.

Well; this is the seate, this is the society, which GOD hath appointed for those, who will straine their strength in this world to serue him. Wherein, what full felicities they shall enioy, endeouour not to expresse, O my soule! thou art nothing neere able to vnderstand them. Thou art so farre from vnderstanding, as thou art from enioying them; because no man doth vnderstand them, but they who enioy them. Onely thou mayest as farre off looke towards them, and (so cleare as the cloudinessse of flesh and bloud will permit) in two distinct

distinct parts take a view of them: as they shall principally pertaine, either to the body or to the soule.

For, this filthy flesh, which is now cumbersome and offensive to the soule, and subject to many mutations, shall in the generall resurrection, be changed and made most glorious. It shall cast off all corruption, and therewith also the deformities and calamities which proceed from the same.

21.

*There shall not bee one feeble; but the lame shall leape as a Hart, and the dumbe shall sing.* For if the blinde and the lame were not permitted to enter into *Dauids* house, much lesse shall any deformity or defect, either enter or approach the house of *G O D*. And as the soule, by conforming it selfe to the will of *G O D*, shall be made partaker of the glory of *G O D*; so the body by conforming it selfe (contrary to the

*Esay 35. 6.*

the nature thereof) to the will of the soule, shall bee made partaker of the perfection and glory of the soule; and bee set therewith in a most flourishing and neuer-fading state of many high perfections.

I.

Sap. 37.

Math. 13.

It shall bee adorned with most bright beauty, euen as the Wiseman saith; *In the time of their vision they shall shine.* MOSES saw GOD but imperfectly and a while, and his face did shine; how then shall they shine, who shall perfectly behold his face for euer? Our SAVIOUR did somewhat describe this glorious beauty, when hee said: *The iust men shall shine as the Sunne in the Kingdome of their Father.*

It shall also be deliuered from the lumpish heauinesse, where-with it is clogged and incumbered in this life; and bee in agility equall with the Angels. For, as they enioy equall glory, so shall

shall there bee no difference in their gifts. The thought of man is not more swift; when the Sunne riseth in the East, the beames thereof are not more sodainely darted into the West; then that shall bee both swift and sodaine in performing motion. They shall mount vp with wings as Eagles; they shall runne and not be weary; they shall walke and not faint. Heereto shall bee added a most large liberty; no limits to include, no stop to restraine it, from passing freely whither it please. Heereto the strength thereof shall bee as the strength of Angels; nothing shall resist it, euery thing shall giue it way: it shall striue with no greater straine in effecting any thing, then wee doe in the motion of our eyes.

Further, it shall be deliuered from all diseases and paines of this life, and shal I enjoy a strong  
and

Esā. 40. 31.

Psal. 37. 39.

and stable constitution of health: No sicknesse shall seize vpon it; no infirmity, no debility shall approach vnto it, grow vpon it, preuaile against it: because as the Psalmist saith, *The health of the righteous is from the Lord.*

Psal. 30. 8.

Above all, it shall bee wholly fill'd with vnspcakable delight. What doe I say, *filled*? it shall be inebriated, not hauing sense of any other thing. What doe I say, *wholly*? Euery part, euery sense shall bee satiated with delight of the owne proper object. Not like the corruptible pleasures of this life, (which are as a smokie fire in cold weather; whereof the smoke is more noysome, then the heate is comfortable) but exceeding them, so farre in excellencie, as they doe, both in cause and in continuance: so farre in plenty, as they doe in place. *It shall bee satisfied with the abundance of GODS house: and he shall*

gine it drinke of his pleasures, as out  
of a River.

Lastly, it shall bee crowned  
with immortality; whereby it  
shall bee assured, neuer to dis-  
solue, neuer to decline; but to  
endure so long in the same per-  
fect state, as Almighty GOD  
himselſe shall endure. For hee  
who causeth the heauens to con-  
tinue without change, so ma-  
ny thousand yeeres since they  
were created; shall also cause the  
bodies of Saints alwaies to flou-  
rish; euen as the Wiseman saith:  
*The iust shall liue for eu.r.* And  
this shall bee the accomplishment  
of their felicity. For if the Pro-  
phet *Dauid* thought one day in  
GODS earthly house, better  
then a thousand in another place;  
what estimation shall wee make  
of infinite eternity in this hea-  
uently house and habitation of  
GOD.

O louer of man! O thou who  
quest man in sinne, although  
I 2 thou

7.

22.



23.

thou louest not sinne in man! what hath our filthy flesh worthy of this honour? It should in right bee tyed rather in a stable with beasts, for feeding and following most beastly appetites, then sit in thy Sanctuary among thine Angels: Dust should by nature remaine with dust, and not be aduanced aboue the heauens. But as thou diddest honour I S-MAEL, the sonne of a bond-woman, because hee did appertaine to ABRAHAM; so thou art pleased likewise to afford such fauor to this base brood of corruption, for the dependencie thereof vpon thine only Sonne. The parts shall participate with the head, and be like vnto it. As he hath communicated with vs in nature, so shall wee communicate with him in glory.

24.

But how much the soule is more noble then the body, so much more capable is it of greater felicities. It shall bee filled with

with perfect wisdom, and shall behold it face to face. Now I know in part (saith the Apostle) but then shall I know, euen as I am knowne. Then shall it behold and know the inuisible nature of the blessed Trinity; the power of the FATHER, the wisdom of the SONNE, the goodnes of the holy GHOST. The bottomlesse depth of GODS iudgements, now vnsearchable, shall then bee seene; euen as the Prophet said; *In thy light wee shall see light.* And in beholding GOD, it shall behold the causes, natures, and ends of all things, which GOD hath made of nature to bee knowne; because they are more cleare & conspicuous in GOD, then in themselves. Then shall all men be knowne of all: neither shall any, either quality or action, be secret vnto any. And this is the end of all our endeours: *This is everlasting life,*

1. Cor. 13. 12

Psal. 36. 9.

Ioh. 17. 3.

(saith our Saviour) *to know thee the true GOD, and IESVS CHRIST, whom thou hast sent.*

25. Also, it shall be rauished with perfect loue, both towards GOD, for the infinite causes of loue which in him shall appeare; and towards the Saints, for that it shall perceiue them to loue, and to bee loued of GOD, both so much as it selfe, and for the same cause. It shall loue GOD more then it selfe; because it shall perceiue that GOD loueth it more, then it is able to loue it selfe. The Saints it shall loue equally with it selfe; as being members of one body whereof CHRIST is the head. For if the spirit of man hath power to cause so great vinity as we see between the members of one body; the Spirit of GOD, which is the soule of that body of Saints, shall cause so much more perfect vnion, by how much it is a more noble and power-
- 26.

powerfull forme, and giueth a more noble and durable being. Heerevpon it followeth; first, that it shall conceiue so many particular ioyes, as it shall see causes of loue in G O D; and these are infinite: secondly, that it shall equally reioyce at the felicity of euery one, as at that which is proper vnto it selfe; whereby euery of the Saints shall participate of the excellency of all. For in this vnion, loue shall be in her full perfection; the nature of which vertue, is to make all things common.

27.

It shall also hold a most sweet peace and concord in it selfe. For, the body and soule of euery iust man, which in this life are alwayes in combate, by reason of the contrariety betweene them (the one being spirituall, the other carnall; the one from heauen, the other of the earth) shall then bee in like concord and consent, as are our two

3.

28.

eyes. For, as one eye cannot bee turned any way, but the other also turneth therewith; so the body and the soule shall not then be diuers wayes distracted, they shall not hold any ciuill strife, they shall bee carried one way, they shall bee guided by one will, and that shall bee the will of GOD.

4. The will of GOD shall bee the will of the Saints: as they shall give full and free consent to the will of GOD, so shall GOD in all things consent vnto their will. For, how can the head disagree from the members? How can one perfect spirit be contrary to it selfe?

Herewith it shall bee aduanced to a most high degree of happinesse and honour. For, that which here was drowned in the putrification of flesh; *constitute* in miseries, *destitute* both of comfort and of help; entangled with infirmities, loden with  
loth.

lothsome finnes : In a word, doing nothing but sinne, finding nothing but miseries, which are the reward of sinne : G O D, moued onely by his mercy, will take vnto him. He will cleanse it, hee will cure it, hee will cloath and adorne it with perfect righteousnesse : hee will adopt it for one of his sonnes, and make it a fellow heire of his Kingdome.

Hee will incorporate it with his onely Sonne, who is in all things equall with himselfe. In regard whereof, that of the Prophet *Dauid* may not vnfitly bee applied to those Saints : *I haue said that yee are gods, and that yee are all the children of the most High.*

*Psal. 82. 6.*

To these shall be added great ability. For, whatsoever they shall haue a will to doe, they shall also haue the power to performe : because hee that is omnipotent, shall in all things

5.

6.

consent to their will. To these also security shall be added. For, as they shall enjoy all things which they can desire; so shall they not feare to lose any thing, which they shall enjoy, because neither shall they bee willing to lose them, neither will G O D depriue them against their wils; neither can any power take that away, which G O D is willing they should retaine.

7.

Lastly, they shall be filled with perfect pleasure and ioy, which no vnderstanding is able to apprehend. And this shall proceed from the cleere vision of Almighty G O D, in beholding him, *face to face*; in beholding him, *as he is*; wherein consisteth the essentiall glory and felicity of the Saints, and which is the last end and centre of their desires. For the Soule of man can neuer finde, either society or rest, vntill it attaine to this blessed vision; even as neither the hearing

1. Cor. 13.

1. Ioh. 3. 2.

ring of G O D, nor conuersing with him, could satisfie the mind of M O S E S, but rather edged his desire to behold G O D S face. The reason is, for that all the pleasures and contentments of this world, being beames of that Sunne, sparkles of that fire, are most purely and perfectly contained in G O D: the perfections of all creatures, and whatsoeuer deserueth either loue or admiration, are more fully in G O D, then in themselues. whereof it followeth, that who-soeuer enioyeth the presence of G O D, enioyeth the perfections of all creatures which are able to delight either body or soule.

30.

And, as the Sea receiueth all streames, and yet hath proper waters in farre greater abundance: so in G O D there is a confluence of the perfections of all creatures, and yet his owne perfection doth infinitely exceed them.

31.



34.

them. With the presence whereof, all the powers of the minde shall bee filled, all the senses of the body shall bee satiated: in-  
somuch as they shall, neither in desire seeke, nor in hope aspire, nor in imagination faine any greater pleasure. For, therefore hath G O D made man, that man should receiue by him, internall happinesse of the soule, by contemplation of his diuinity; and externall of the body, by view of his humanitie.

The vnderstanding shall rest, in that light of knowledge; the will shall rest, in loue of that goodnesse; the desire shall rest, in fruition of that delight. Eue-  
ry power of the soule shall bee alwayes hungry, and alwayes satisfied; hungry without wan-  
ting, and satisfied without loa-  
thing. The more it hath, the more it shall desire; the more it desireth, the more it shall haue: the more it hath and desireth,  
the

the more it shall see to be desired, and had. The three Disciples saw but a glimpse of this glory vpon Mount *Tabor*, and were rauished with such contentment therewith, that they cryed out: *It is good to bee here.* When Saint *Paul* had travelled from *Ierusalem* to *Illicum*, and had viewed in that passage the most rich and beautifull parts of the world; being afterward rapt into the third heauen, and seeing the vnspeakeable pleasures of that place, hee gaue his iudgement of them both: That hee esteemed all things of this world *losse*, yea noysome *dung*, in regard of the winning of *I E S V S C H R I S T*: And that whatsoever vpon earth can delight either the sence or thought of man, is infinitely inferiour to the things which *G O D* hath prepared for those who loue him. This also did the Prophet *Dauid* in these words testifie, *In thy*

33.

*Math. 17.*

*2. Cor. 12. 4.*

*Phil. 3. 8.*

*Psal. 16. 11.*

*pre*

Mat. 5.8.

Iob. 17.24.

1. Reg. 10.

Mat. 12.24

34.

Rev. 14.3.

sence is the fulnesse of ioy, and at thy right hand are pleasures for evermore. This did CHRIST himselfe expresse, in pronouncing happinesse to the pure in heart, because they shall see GOD. And therefore hee formed this request for those that his Father had giuen vnto him: *Father, I wilt that they be with me, even where I am; that they may behold my glory which thou hast giuen me.* Assuredly, if the Queene of Saba esteemed them happy, who stood in the presence of Salomon, and heard his wisdom: *Behold, a greater then Salomon is heere.*

Heerevpon, it shall follow, that all the faculties both of the soule and of the body, shall alwayes praise GOD, without either intermission or end. The Saints shall neuer bee weary of praying GOD with that song, which S. Iohn calleth a new Song. For that, although it bee one common praise, answerable to

one

one common glory, which all the society of Saints enioy; yet in regard of the ioy and delight which ariseth, both from the glory and from the praise, it is alwayes fresh and new vnto them; This heauenly harmony shall neuer bee old. As the glory, so the praise of the Saints shall neuer cease, and euer bee new; it shall euer be new, yet neuer either alter or grow old. *O how amiable are thy dwellings, thou Lord of hosts! Blessed are they who dwell in thy house; they shall alwayes be praising thee.*

*Psal. 81. 3, 4*

*Very glorious things are spoken of thee, O thou City of GOD! O glorious City! when shall I enter into thee? when shall I enioy thee? to see my GOD; to conuerse with that company which dwelleth in thee, in felicity and peace, passing all understanding.*

*Psal. 87. 3.*

35.

O eternall Kingdome! O light! O life! not so much to be

*Phil. 4.*

36.

be spoken of, as to bee desired,  
as by all endeouours to bee ap-  
proached. O blessed estate! not  
to bee exprest, euen by those  
who enioy thee. O onely pur-  
chase, worthy the precious  
bloud of I E S V S C H R I S T!  
how can I belecue thee, and not  
admire thee? how can I hope for  
thee, and not extoll thee? how  
can I thinke of thee and not long  
for thee? O that the contenti-  
on and strife of this present state  
were at an end! O that the time  
of my trauell, or rather of my  
banishment from this his hea-  
uenly home were expired! who  
can regard this languishing life,  
that hath any faith or feeling in  
thee? Tell me, O my soule! what  
a happy houre will that bee,  
which will knocke at thy gates,  
and call thee forth; from prison,  
to libertie? from troublesome  
trauaile, to ioyfull rest? from a  
liuing death, to immortall life  
wherein, when others shall feare,  
thou

thou shalt looke vp; because thy redemption draweth neere. Then shall the companies of Saints meete thee, with congratulations and ioy, for thy deliuey out of the oppression of Ægypt. Then shall the Spouse meete thee, and say; *Arise, my loue, my faire one, and come thy way: for behold, winter is past, the showre is ouer, the flowers haue appeared in our land.* Then shall the Angels maruell and say; *Who is this that cometh vp out of the wildernesse, leaning upon her welbeloued?* What honour will it bee vnto thee, when they shall present thee before the Throne of the blessed Trinitie, with a ioyfull memoriall, of the good which thou hast done, and of the euill which thou hast suffered for the loue of G O D? When thy blessed Saviour shall step forth vnto thee, and say: *WELL-DONE, faithfull Seruant, WELLCOME into thy Masters ioy?*

Luke 21. 28

Cant. 2. 10.

Cant. 8. 5.

what

what ioy shall then be rendred to thee, for all the trauerses and afflictions of this life? of what dignity? of what valuation shall vertue then be iudged?

37.

How delightfull will it bee vnto thee, after safe arriuall, to cast backe thine eyes, and view the dangerous Voyage that thou hast made? when thou shalt see the tempests where-with thou hast beene tossed, the streights which thou hast passed, the awayts which thou hast auoyded? how many millions doe daily perish; and with how few thou diddest escape? Then shalt thou sing with the princely Prophet: *If the Lord had not helped me, it had not failed but my soule should haue beene put to silence.*

*Psal. 94. 17.*

What ioy is daily made, when new inhabitants doe arriue, to furnish the voyd seates of that coelestiall Citie? For assuredly, if there be much ioy in heauen

at

at the *conuerſion* of ſinners, much greater wil the ioy be when they ſhall be glorified. O how ſweet will then bee the fruit of vertue, whoſe roote in this world is eſteemed ſo bitter? How pleaſant will that peace bee, after this troubleſome warfare? after great variety of perils, that eternall ſecurity? after this wearineſſe, that ſweet reſt? The children of *Iſrael* went vp armed out of *Egypt*, but when they came into the Land of Promise, they laid downe their weapons, they forgot their feare: euery man ſate ſecurely vnder his Fig-tree, and vnder his Vine. Here now is our place of combate; heere wee are ſet in the ſtate of ſtriſe; there ſhall our warre bee at an end. There ſhall the ſecure ſoules neither feele nor feare the fiery darts of their enemy; there ſhall they not dread either his ſtratagems, or his ſtrength. Thither the ſight doth not pierce,

Luke 15.

38.

Exod. 13. 13

1. Reg. 4. 25



pierce, there the hissing is not heard of the poysonous Basilisk; but the glory of GOD doth enlighten that Region, and the soft and sweet breath of the holy Spirit doth refresh it.

*Job. 4.*

39.

O pleasant peace! O sweet security! what can be sufficiently said of thee? I acknowledge with the woman of *Samaria*, not onely that this Well is very deepe, but that I want a bucket to drawe. Thou canst not bee vnderstood of those who enioy thee not; thou canst not bee vttered of those who enioy thee. O ye sonnes of *Adam*! O blinde generation! miserable and lost sheepe! if this be your Countrey, whither doe you range? if this bee your pasture, whither doe you stray? whither wander you, if this bee your home? what doe you? wherefore stand you looking about? vwherefore will you lose these ioyes ( the least whereof are both

both perpetuall, and greater then the world can afford) for a little idle ease? Assuredly, if wee should endure the torments of hell a long season, to enioy these felicities a very short time, our paines should bee more then manifoldly required.

And if thou demandest (O man) what labour is required of thee to attaine these ioyes; listen what thy Sauour hath said: *The Kingdome of heauen suffereth violence, and the violent doe take it by force.* If thou canst violently breake those knots which hold thee in delay of sinne, if with violent desire thou canst affect this Kingdome, thou shalt not faile to come vnto it.

O weake man! wherefore art thou troubled about the labour? CHRIST hath discharged for thee both the paines and the price. Listen againe vvhath he saith vnto thee: *The Kingdome of heauen is like a treasure hid*  
in

41.

Mat. II. II.

Mat. 13. 41.

*in a field, which when a man hath found hee goeth and sels all that he hath, and buyeth that field. Loe, heere the purchase is laid before thee; it is so much worth as all that thou hast: it is valued to thee as thou valuest thy selfe. Make away all thy desires in things of this life, let all thy ioy bee fixed thereon, and thou shalt haue it. CHRIST hath giuen himselfe to purchase thee a Kingdome: let not sinne raigne in thy body, but giue thy selfe in loue vnto him, and hee will giue himselfe and his Fathers Kingdome vnto thee.*

24.

But alas! O my soule, where art thou? what doest thou? where is thy ioy? where is thy desire and loue, wherewith thy thoughts should be enflamed? Alas! how art thou chained with the enchantments of this vgly earth! how art thou drowned in drownsinesse, O my soule! that thou art so carelesse, so sencelesse of

of true spirituall pleasures? and so  
fond vpon the vanities and vex-  
ations of this life? Tell me; doest  
thou beleeue that there is a king-  
dome of heauen, wherein thou  
art enrolled a Cittizen? whereto  
thou art adopted an heyre? and  
hast thou no longing loue to bee  
possessed of the same? Alas!  
how faint is thy faith? how vn-  
beleeuing is thy beliefe? Tell me,  
I pray thee; what entertainment  
hath entangled thee in the loue  
of this life? what doest thou find  
therein, but wanting and wish-  
ing? from whence arise two tor-  
tures of the minde, hope & feare?  
how art thou busied therein, as  
is the Spider, which consumeth  
the very bowels, in weauing  
curious Nets onely to catch flies?  
O my soule! it is not any true  
contentment or satisfaction in  
the pleasures of this world, but it  
is thine own heauinesse that hol-  
deth thee downe; it is thine own  
dulnesse that doth vndoe thee.

There

45.

There is no difference betweene doubting of this happinesse, and not desiring it. If then thou hast any sparkles of faith, shake off this sleepey sloth, away with this vnicierousnesse,

46.

away with this dead dullnesse, away with all thy prophane earthly pleasures; those lime-twigs of the Diuell, which cleaving to the feathers of thy deuotion, make thee vnable to mount vpward. O my God! oh! that I could so free my affections; oh! that I could beane vp my *heavy* heart vnto thee; oh! that I were in desire, as I am in deede, a sojourner, a traueller, a stranger vpon earth; oh! that I could trauaile as a woman in child-birth, to bee deliuered of this lumpish load, of sensuality; and to solace my selfe onely in desire, in hope, in assurance of thee.

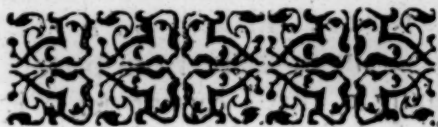
This doe I desire (O Lord) or rather weakely wish. For I am  
so

so fettered with flesh and bloud,  
as I am so farre from performing it, that I cannot desire it  
in such sort as I should. It is nature  
that chaineth mee within  
this dungeon, it is nature that  
drowneth me in this dead sea of  
worldlinesse; I cannot indure  
to thinke vpon, much lesse to  
desire a dissolution, if this nature  
bee not ouer-ruled by thy  
grace. Thou knowest (O Lord)  
that I can neither doe nor desire  
any good, but by thee. I am  
loth, with *Lot*, to depart out of  
*Sodom*; I finde many stayes, many  
occasions doe hold me back:  
I shall neuer breake from them,  
except it shall please thee to be  
mercifull vnto me, and drawe me  
forth.

Gen. 19. 16

M

§. 12.



## §. 12.

## A Prayer.

1. **O**F GOD in regard of his incomprehensible nature.
2. What GOD hath declared himselfe to be.
3. How GOD alwayes giveth to his servants what they demand.
4. Contentment is the onely true abundance.
5. How we should aske of GOD.
6. Where and how wee should seeke both GOD and our selues.
7. To what Law GOD is tyed.
8. It is worse then hypocrisie, to deny our selues to be sinners.
9. How wee hurt our selues most, how most wee dishonour GOD.
10. GOD hath not onely forgiven our debts, but made himselfe a debtor unto vs.
11. GOD promisseth more then he hath forgiven, and yet performeth more then hee promisseth.
12. In what regard wee may not onely crave, but challenge Gods favours.
13. What is able to satisfie our soules.

14. From

14. From whence it proceedeth that  
G O D delighteth to abide with vs.

15. How naturall it is for the greatest  
goodnesse to take delight in doing good.

16. The goodnesse of G O D which wee  
taste in this world, is (as it were) the first ser-  
uice of this heavenly feast.

17. What are the breeders of sensuall se-  
curitie.

18. Wherein consisteth the principall bu-  
sinesse of a spirituall life.

19. Our loue is our weight, wherewith  
we are carried, whither soeuer we are borne.

20. How we should be carelesse in mat-  
ters of this world.

21. When all worldly things forsake vs,  
then will G O D stand by vs.

22. G O D is onely to be beloved.

23. G O D is onely to be feared.

24. Wee are to take comfort in aduersity.  
and care in prosperity, and wherefore.

25. Of our sinnes.

26. Of our necessaries and dangers.

27. Of the mercies of G O D.

28. Of the loue of G O D towards dis-  
tressed sinners.

29. A petition of the soule for these  
mercies.





**L**ORD GOD ! infinitely great, without quantity ; infinitely good, without qualirie ; vvho mouest and changeſt all things, without either motion or change in thy ſelfe ; who art in euery place preſent, in euery place entire ; who art within all things, and *contained* in nothing ; who art without all things, and *ſuſtained* by nothing ; but *containeſt*, *ſuſtaineſt*, and *maintaineſt* all things. O LORD my GOD ! who being both the original and end of all things, canſt not rightly bee ſaid to bee any thing : In regard of thy incomprehenſible nature, I acknowledge that *darkneſſe is thy ſecret place, clouds and thicke miſts are round about thee* : I acknowledge, that *thou dwelleſt in the light which cannot bee approached*. But as thou haſt declared thy ſelfe vnto vs ; I know that thou art moſt wiſe in vnder

1.

Pſal. 18. 11

Mat. 11. 12.

2.

vnderstanding, most mighty in ability, most louing in will to succour and to saue vs.

I beseech thee, O my G O D ! by this wisedome to guide, by this power to drawe, by this loue to hold and imbrace me to thee. Lift vp my lumpish soule, banish from it these brutish affections, remoue these scales of sensualitie from my blind eyes. Oh! thou who hast created, who hast redeemed me; who hast both done and prepared so much good for me: lighten my vnderstanding, lift vp my desire; that I may see thee by the one, and conuerse with thee by the other: That from this dunghill, this dungeon, this base banishment of earth, I may looke vpon my liberty, and behold thy glory and Maiestie in heauen. Let my vnderstanding and my desire be so dazled with this Sunne, that I may neither see nor seeke after any other thing.

3.

How graciously hast thou passed thy word vnto vs, that whosoever asketh, hee shall receive; whosoever seeketh, hee shall finde? What wilt thou giue, who hast laid thy selfe thus open? Doubtlesse, thou longest to giue, who desirest to bee asked. Thou standest bound by thy promise, to giue what wee demaund: not alwayes in particular the same, but sometime in the same kinde; as *David* obtained not the life of his sonne, that was begotten in adultery, but *Salomon* was giuen him by the same woman: sometimes in another kinde; as if thou gauest not abundance, yet thou giuest contentment, which is the onely true abundance; if thou freest not from troubles, yet thou giuest patience and strength to endure.

4

Assuredly, thou giuest whatsoever wee aske, in such sort as is most beneficiall for vs to receive.

L O R D,

L O R D, I finde my want of  
heauenly desires: I complaine to  
thee, I craue them of thee: if not  
as I should, then this I craue; that  
I may craue them as I should.  
Behold, I seeke my lost selfe,  
and I seeke thee whom I haue  
lost. I finde my selfe amidst the  
thicke throng of miseries; and  
seeke thee among thy manifold  
mercies. I finde thee in the  
largenesse of thy promises; and  
seeke my selfe in the assurance of  
them.

Behold, L O R D! I craue, and  
seeke, both my selfe and thee:  
my selfe, as hauing done many  
griuous sinnes; thee, as hauing  
suffered for them: my selfe,  
in the crowde of the calamities  
of this life; thee, in the high  
Throne of thy heauenly glory.  
What now wilt thou doe? for  
thou art of abilitie to giue, and  
thou hast promised that I shall  
receiue and finde. Nothing is  
impossible to thee, thou art not

6.

7. tried to any law, but onely not to deny thy selfe: and no lesse is it impossible for thee to deceiue mee, then to deny thy selfe. I know, indeed, that I am a sinner: it were worse then hypocrisie to deny it. I acknowledge also that my sinnes are many and great, which may somewhat abate the strength of my hope. Yet, if they were more, they are farre inferiour to the mercy that hath remitted them, to the price that hath been answered for them. Wee hurt our selues most by presumption, but we doe most dishonour thee by distrust: we doe to thee a double iniury, if, after offence against thy iustice, by sinning, we proceed to wrong thy mercy, by distrust. Thou neither deniest our petitions, nor vpbraidest thy gifts: if we can *betake* our selues towards thee, thou wilt assuredly *take* vs to thee.
10. Thou hast not onely in mercy forgiven vs our debts, but by thy

thy promise, thou hast made thy selfe a debter vnto vs. O infinite goodnesse! Thou, in whose debt we were diued very deepe, hast engaged thy selfe more deepe in our debt. Thou hast promised more then thou hast forgiuen, and yet thou performest more then thou hast promised.

11.

Thy performance is not only sure, but with aduantage: As thou art a mercifull creditor to forgiue, so art thou both a true and bountifull debtor to pay. Thou art faithfull in thy Word, and I belecue it. What more should wee say vnto thee? In regard of my deserts, I cannot craue the least of thy fauours; but, in regard of thy promise, I may not onely craue, but challenge the greatest. Thy promise hath made thy gift thy debt: thou art no lesse bound to thy promise, then thou couldest haue been by my desert.

12.

Wherefore (O FATHER  
M 5 of

13.

of mercies ) by the rich treasure of thy mercies, by the truth and largenelle of thy promise, I most humbly beseech thee, cast down thy fauourable countenance vp-on me; that my thoughts and my desires may be carried vp to thee. Let me no longer be deprived of this glory and felicity : giue mee the earnest thereof, thy holy Spirit : Giue mee thy selfe ( O my GOD ) that by thy light I may begin to see it, begin to ioy in it, begin to enioy and possesse it vp-on earth. O LORD my GOD! thou hast vouchsafed to create me after thine owne Image, and to make mee capable of thy selfe : fill this thy image with thy selfe, for nothing else is able to satisfie it.

Came vnto me, O thou who delightest to bee with the children of men ! that with all the armes of my affections, I may embrace thee. Alas ! I am altogether vnable, either to abide with-

without thee, or to aduance my  
selfe entirely to thee ; oh then!  
vouchsafe, I pray thee, to come  
vnto mee. I doe not pray to thee  
with *Simon Peter* ; *L O R D*, de-  
*part from me, for I am a sinful man:*  
but for thy loues sake, for thy  
kind compassions sake, I beseech  
thee, come vnto me, and conuerse  
with mee, now in this life ; that  
afterwards thou maist take mee  
vnto thee, and bee *my portion in*  
*the land of the liuing.*

Luke 5.

Psal. 142. 5.

O my FATHER ! my  
feeder and defender ! my Lord  
and my GOD ! thou diddest not  
hold it sufficient, to create vs  
to thy likenesse, to assume our  
likenesse vpon thee ; to redeeme  
vs with thy bloud, to purchase  
for vs a heavenly inheritance ;  
but thou delightest also to come  
and continue with vs vpon  
earth ; thou hast followed vs  
vvith so many fauours, as  
though thou diddest in some  
sort depend vpon vs. From  
whence



14.

whence proceedeth this, most louing LORD? From our deserts? or from thy necessities? Oh no! but only from thy mercy and loue; whereby thou art moued to delight more in abiding with vs, then we are desirous to enioy thy presence. For, we desire thee in a weake sense of our miseries; thou seekest vs in the infinite aboundance of thy mercies: wee, as wanting and expecting some benefits from thee; thou, as more liberall, then wee are poore; as more ready to giue, then we willing to receiue. Doubtlesse, the fowles haue not so naturall a desire to flye, nor the fishes to swimme, nor any other thing to exercise their most proper actions, as it is naturall for the greatest goodnesse to take delight in doing good, and in communicating it selfe with those who are in neede.

15.

Wherefore, O LORD, with the reiected woman of *Canaan*,  
I come

I come againe vnto thee, and  
craue of thee some crummes, that  
fal from thy childrens table. Thy  
children thou cheereſt with a  
perpetuall feaſt; they ſit at the ta-  
ble, where thou ſerueſt vnto  
them all variety of ſpirituall dain-  
ties.

*Luk. 12. 37.*

O LORD my GOD! who  
haſt purchaſed for them their  
places at this banquet; for the  
price which they coſt thee, for  
thy loue and compaſſions ſake, I  
moſt humbly beſeech thee, giue  
vnto mee, poore out-caſt, ſome  
ſmall crummes of their aboun-  
dance. Giue mee a taſte of that  
pleaſant fare; that I may con-  
temne, or at the leaſt forbear,  
the courſe dyet of this life; and  
reſerue my appetite onely for  
that.

Thou giueſt vs ſome meaſure  
of thy goodneſſe in this world,  
which is (as it were) the firſt ſer-  
uice of this thy feaſt: But ſuffer  
me not, like a groſſe gueſt, to  
ſtuffe.

16.

17.

stuffle my stomacke, and glut my desire onely vpon that. Giue me some taste of the seruices which are to come; and I shall so much the more reserue my selfe for them, by how much both in excellency and aboundance, they doe exceede. O LORD, I beseech thee, let mee take sparingly of the pleasures of this world; let me passe by them, let mee treade vpon them with disdainefull scorne. Giue mee not in this transitorie life, either riches or rest, the two breeders of sensuall securitie; but reserue all in store for me, in the eternall life which is to ensue. Yea, cramme mee here with the bread of affliction, make mee drunke with the water of tribulation; that hereafter I may be satisfied with thee.

L O R D, I desire not with the children of *Ruben*; to plant mine inheritance in the land of *Gilead*, because it is an apt place for

Numb 32.

for cattell, and to lose my portion in the Land of Promise; but, one thing I desire of thee, and that will I not cease to desire; *That I may dwell in thy house all the dayes of my life.* Psal. 27. 4.

O LORD my GOD! my redemption and my trust! fix my delight only vpon this hope. Weane mee from the teates of this transitorie world; vvith whose corrupt milke I haue been too long nourished. Let mee esteeme the things thereof no better then they deserue; that is, small, vncertaine, and momentany: let mee altogether renounce the loue of them; in which point consisteth the whole businesse of a spirituall life; as thou diddest in these words declare plainly vnto vs. 18.

*Which of you, minding to build a Tower, sitteth not downe first, and counteth the cost, whether he haue sufficient to performe it? Or what King going to warre against another* Luke 14.

ther King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him who commeth against him with twenty thousand? So likewise who-soeuer hee be of you, who forsaketh not all that he hath, he cannot be my Disciple.

But what is this? O LORD IESV! tell mee, thy weake and vnworthy seruant, I beseech thee tell mee, how this may be inferred, vpon these two similitudes? what consequence, what dependancy, what coherence is there? betweene casting accompt to build a Tower, betweene taking aduice to encounter an enemy, and forsaking al that we possesse? Assuredly good. For, as a Tower cannot be built without money, as warre cannot be manag'd without Souldiers: So our spirituall building cannot be raised, our spirituall warfare cannot be managed, without renouncing the loue of all that we haue.

All

All things are carried with their proper weight, to the place of their rest. Our loue is our weight; with our loue we are carried, whither-soeuer wee are borne: to heauen, if our loue be heauenly; if earthly, to the earth. Hee that abandoneth his loue to things of this world, will not be heauy for want of them; will not commit any sinne to attaine them: he shall easily auoid the inuasions of his enemies. As a King, the more troups of Souldiers he hath, the lesse hee feares the enterprises of his enemies; so the more a man hath renounced the loue of this world, the lesse open he lyeth to the aduantages of his enemy, the Diuell. Wherefore, O humane deity! draw vp my delight vnto thee; euen as thou hast loued and sought after me, so let me loue and long after thee. Let me be carelesse in matters of this world; carelesse, but not idle: giue mee a carelesnesse  
in

19.

20.

in things of this world, so farre from idlenesse, as from anxiety or distrust.

21.

O my SAVIOUR! when all worldly meanes will fall away and faile, then wilt thou especially relieue me. All worldly helps depart from vs, when we depart out of this world; but then especially, then onely thou wilt stand by vs. Thou onely wilt stand by mee, at my death, to strengthen mee; in my graue, to reuiue me; at the barre of Iudgement, to acquite me. Oh then!

22.

let my affections forsake these vaine things, which in my greatest necessities forsake mee; let my loue be lodged onely in thee, who neuer forsakest them that trust in thee.

23.

Let my feare also be onely in regard of thee: seeing all creatures, be they neuer so madde or malicious, are but as a fierce Mastiffe tyed in a chaine: Which although he barke, and hath (perhaps)

haps) a good will to bite ; yet can hee make no neerer approach then the chaine permits. And if they bee suffered to seize vpon me, then are they like the Horse-leach, which the wise Physicion vseth to drawe bloud ; in such time, and quantity, as he thinketh conuenient for the cure of his patient.

In any state of this life, whether prosperous or aduerse, let my eyes bee alwayes fixed on thee : without either trussing to the one, or repining at the other. Yea, rather, in my wants and calamities let me be comforted ; as being discharged thereby of the strict accompt which thou wilt require, for the right employment of abundance and of ease. In prosperitie let me be carefull, that, with the worldly fauours, I may obtaine also thy grace to vse them. O Lord my G O D. I giue mee this blessing, with all thy blessings and bene-



benefits of this life, that I may rightly vse them; that I may be moued by them to expresse obedience and thankfulnesse towards thee. Otherwise, I am so farre from *desiring* them, that I humbly *desire* the want of them. If I want them, thou requirest not that which thou doest not giue. If I haue them, and do not rightly vse them; thy benefites will proue the bane of my soule: thy blessings will much encrease my curse.

25.

Gracious G O D ! who art an Aduocate, and neither Aduersary nor Iudge, to all those who accuse and condemne themselves; I prostrate both my wants and my vnworthinesse before thee. I know my sinnes, I know my necessities; I acknowledge them both vnto thee, who onely art of power, to release the one, and relieue the other. I acknowledge, O L O R D, that sinne was my mother, which brought me into the

the world ; with whom I haue polluted my selfe, and begotten the incestuous brood of all my sinnes. A great part of my life I haue passed ouer in doing euill, a great part in doing nothing, the residue in doing things to little purpose. In which vaine course, I haue not serued *I E-HOVAH*, the LORD of Hosts : but rather *Belzebub*, the god of flyes. I haue ranged in this world, much without, but most against thee : either by ignorance, not knowing thee ; or by negligence, not following thee ; or by malice, resisting thee.

Herewith, innumerable necessities are cast vpon mee ; I am enuironed vvith miseries, I am distressed with dangers, I walke in this miserable and dangerous world ; *aboue*, the fiery darts of the Diuell, storming vpon my head ; *beneath*, his subtill snares to entrap my feete ; *behinde*, a monstrous multitude of my sins,  
pur-

purſuing me; *before*, a troope of temptations, ready to receiue me: *on the one ſide*, aduerſities to beate me downe: *on the other*, proſperities to liſt me vp (as the Eagle liſteth vp the Shel-fiſh) to giue mee thereby a more fatall fall: *within*, the appetites of my fleſh, either ruling, or rebelling: *without*, the world in one hand, preſenting mee (as it did to *Iudas*) thirty pieces of ſiluer, if I will betray thee; in the other, a cord, to halter me in hell for the ſame. I am of condition to be, the *object* of miſeries, the *ſubiect* of ſin; a play of death, a prey of the diuell. For the diuell is a ſerpent, condemned by the curſe of God to feed vpon earth: man is earth, the very foode of that curſed Serpent.

Wherefore, O Lord *Ieſu*! in the ſight of theſe extremities and wants, I cry vnto thee, as blinde *Bartimens* did, in the want of his ſight; *I E S V S, thou ſonne*

*sonne of Dauid, haue mercy vpon me. And the more my sinnes impose silence vpon me, so much the more will I cry vnto thee: O Sonne of Dauid, haue mercy vpon mee. O good I E S V ! as thou hast giuen vnto mee a sight of my sinnes, and of the necessities wherinto they haue brought me; so giue me likewise a sight of thy plentiful mercies, and of thy favourable inclination towards the distressed: That vpon my confidence therein, thou maist say to mee in the end, as thou diddest to that blinde man: Goe thy way, thy Faith hath saued thee. For, with thee there is so great aboundance, that when thou giuest most, thou doest nothing thereby abate thy store: Thy aboundance is infinite; and therefore cannot admit decrease. If wee receiue sparingly, it is not for vvant cyther of plenty, or of liberalitie in thee; but it is for vvant of capacitie in our selues:*

Mar. 10.  
in fine.

27.

selues: euen as they who come to a riuer to draw water, receiue so much as their vessel wil hold. It is a rule in nature, all causes worke according to the disposition of the subiect. And therefore as fire burneth not in dry wood, and in greene wood alike; so thy grace worketh, so doest thou communicate thy mercies vnto vs, according to the disposition of the soule that doth receiue them; euen as the Psalmist saith: *Open thy mouth wide, and I will fill it.*

Psal. 81. 19.

28.

Neither is thy pitie and thy loue inferiour to thy plenty; thy loue and thy care towards distressed sinners, is no lesse then infinite. Sinners haue drawne thee from heaven to the earth: they haue cloathed thee with humane flesh; they made thee wander to seeke them out: they caused thee to say, that their saluation was thy food. For them thou diddest fast, sweate, labour, watch, sustaine

sustaine infinite contradictions and contempts. In a word, thou hast so ardently affected their redemption, that thou diddest not cease to trauell for the same; vntill, being fastened to the crosse, betweene two infamous offenders, thou diddest open to them thy bowels, and powre forth euery droppe of thy bloud to redeeme them.

Thou diddest begin to bleed for them in the garden; thou diddest continue the same in *Pilates* hall; thou diddest finish it vpon the Crosse. Thou diddest afford many drops of thy bloud in the garden, many in *Pilates* hall; but vpon the crosse thou diddest not reserve one drop to thy selfe.

O LORD of all pity, plenty, and power! I know thou diddest not this in vaine: I assure my selfe that so great loue, so great labour cannot be lost.

In this knowledge, in this hope, in this faith I come vnto thee;

N

who

who neuer repellst a sorrow-beaten sinner; although he be miserable, although abominable. Gracious G O D ! impart to me of thine infinite aboundance. O mercifull L O R D ! let thy infinite pity & loue impart to mee of thy infinite aboundance: open and enlarge my soule, that I may bee apt in a large measure to receiue of thy plenty. Remit my sinnes, remoue my necessities, be not sparing of thy mercies towards me; and spare me not (O L O R D ) to make me fit to receiue thy mercies.

Set my soule vpon the racke of repentance, stretch it thereon from earth to heauen; that by amendment of life, I may auoid that wrath, which my sinnes haue deserued, and my obstinate perseverance did prouoke. Giue me griefe and sorrow for my sinnes, which in all other cases is vnprofitable; because no losse can be recovered by griefe, but only that

that which by sinning wee haue lost. Let mee not onely leaue, but hate my sinnes; otherwise, I shall not cease to bee guilty of them: for we remaine chargeable with so many sins, as we doe not hate.

Arme mee against the assaults of my spirituall enemy; vwho chargeth vs with a desperate fury; his resolution isto kill, or to be killed. Let mee be carefull to quench suggestions of sinne, as the very sparkes of hell fire: because suggestions of sin grow to actions, actions draw on vse, vse runneth into custome, custome into habite, and habite into nature.

Let me daily find my selfe to increase in goodnesse; otherwise to suspect, that I had neuer any goodnes at all. Goodnes will assuredly increase: hee that amendeth not, was neuer good. In matters of this life, let me strue rather to moderate, then to satisfie my desires. I craue not abundance



dance of thee, but I craue contentment; without which there is no abundance. Giue me contentment, and giue me therewith what portion thou wilt: for it is not our wants, but our wishes and desires, that make vs poore.

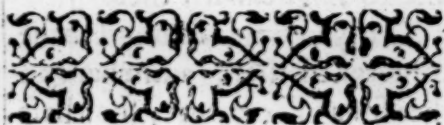
Heare me, O LORD! receiue the soule of thy poore seruant; which offereth it selfe vnto thee; not for that it is worthy, either thy acceptance or presence; being both vnprofitable and vncleane: but for that none other can cleanse it, and make it worthy to be presented vnto thee. Cleanse it, O LORD! vouchsafe it thy presence; accept it, good Lord, for to thee onely it submitteth it selfe. And as the Israelites said to Gedeon: *Raigne thou ouer vs; because thou hast deliuered vs*: so, and much more then so, raigne thou within mee, O LORD; because thou hast redeemed me; because thou doest preserue mee; because thou wilt glorifie mee

*Jud. 8. 22.*

mee to raigne with thee.

O my GOD ! seeing I haue  
contemned thee, and changed  
thee for a vile creature, for a base  
and brutish pleasure (which is the  
greatest iniury that can be offered  
vnto thee) let me therefore abase,  
contemne and humble my selfe,  
euen vnto the dust. Seeing I haue  
offended thee, in my Soule, in my  
body, and in my substance; let me  
relinquish my loue and good o-  
pinion of them all, and cast them  
all downe at thy feet : My soule,  
by prayer; my body, by fasting ;  
my substance, by large workes  
of charity. Seeing I haue not fea-  
red to commit offence ; let mee  
neuer be faint in vndergoing pu-  
nishment and contempt ; which  
is naturally due vnto offence.

*Call vpon me in the day of tribu-  
lation, I will deliuer thee, and thou  
shalt praise me, Psal. 50.*



§. 13.

A Thanksgiuing, intermixt with  
confession and Prayer.

1. **W**Hat doth discourage vs to  
goe unto GOD.

2. What doth embolden  
vs to goe unto him.

3. A stirring up of the soule to the praise  
of GOD.

4. A confession of our unworthinesse to  
praise him.

5. A Prayer that hee will make vs  
worthy.

6. A confession of our disability to praise  
him.

7. A Prayer that he will make vs able.

8. Of our Creation.

9. The excellency of the soule of man.

10. Our creation bindeth vs wholly to  
serue GOD.

11. Of our bringing up and preservation.

12. Of our Redemption.

13. GOD did not redeeme vs for our  
owne goodnesse.

14. Nor for any necessitie to himselfe.

15. B.M.

15. But of his owne free goodnesse and grace.

16. Of the application of our redemption, by meanes of the Sacraments.

17. Of our falling into voluntary sinne after Baptisme.

18. Of GODS toleration and protection of vs, being in the state of sinne.

19. Of our Vocation both outward and inward.

20. Of our Iustification.

21. The benefit of our redemption without Iustification is unprofitable.

22. The benefit of Iustification exceedeth the benefit of creation.

23. The beauty of a iustified Soule.

24. It is more to iustifie a sinner, then to make a world.

25. Without Iustification, all other benefits shal be burthens vnto vs.

26. Our preservation both in the state of nature, and of grace.

27. GODS gracious assistance to our soules.

28. The assistance of GOD to our bodies.

29. The benefits which GOD particularly bestoweth on vs, are sure signes of his speciall loue.

30. Particular benefits wherewith GOD hath fauoured many.

31. Our weaknesse in holding and vsing the graces of GOD.

32. The not-going forward in the ser-

vice of GOD, doth necessarily inferre a going backe.

33. The reason wherefore we receive or lose the benefits of GOD.

34. A Prayer.

35. The world is wrapped in darknesse, and thereby made subiect to the prince of darknesse.



Lord I E S V S! infinite in pitie, infinite in power, infinite also both in thy reward and in thy reuenge: I am weakely (thou knowest) rather willing, then desirous; with my soule to loue thee, with my flesh to feare thee, with my minde to honour thee, with my mouth to praise thee, with my whole substance to serue thee; to commend my whole substance vnto thy protection.

I.

But alas! I am so clogg'd with corruption, I am so drowned in flesh and bloud; that I scarce either dare, or can lift vp my head  
and

and looke vnto thee. And yet, why should I be ashamed, when thou doest inuite mee? Why should I bee faint, when thou doest not onely encourage, but also enable me, or at least accept my weake endeouour.

2.

Striue then, O the very bowels of my soule! striue with all your strength, to raise your thoughts out of this mire of mortalitie wherein they sticke; out of these waues of fleshly desires, wherein they float, without either firme footing, or certaine drift. Aduance thy sluggish selfe towards thy Creator; frame thy affections, to loue him for his goodnesse, to honour him for his greatnesse, to reioyce in him for his happinesse, to praise him for his merits, to pray vnto him for his mercies; which dayly thou doest neede, and by needing dost craue, & by crauing dost obtaine; if not according to thy desires, yet very farre aboue thy deserts.

3.

O LORD! I confesse vnto thee, that my heart is vncleane, and that I am a man of polluted lips; wallowing in the dung of sinne, and stinking in my owne loathsome corruption: so as I may iustly tremble, to appeare before thy glorious presence; much more to present vnto thee thy pure praises, out of my defiled mouth. For, it is no true praise, which is sounded by a sinners tongue: thy praise floweth out of the fountaine, whereof no vncleane thing drinketh. But who, except thou (O LORD) can make me cleane? And what is pure w<sup>ch</sup> thou hast not purged?

Thee therefore, O FATHER of life! O LORD of light! thee, with all the forces of my soule; thee most humbly, most earnestly I beseech; heare, O mercifull! helpe, O mighty LORD! helpe thy seruant, whom of thy mercy thou hast created. Cleanse my filthinesse, lighten

lighten my darknesse, enflame my coldnesse, quicken my dullnesse, awake my drowsinesse, reuiue my deadnesse. Repaire the ruines of my soule, enlarge the frame of the vnderstanding thereof; cleanse it from all earthly corruption, garnish it with thy heauenly graces: That it may bee conueniently, both fit & furnished to receiue thee; that thou maist make thine entry therein-to, and possesse that which is thine own, both by creation, and also by redemption; and that as thou art exalted aboue all creatures, so aboue all creatures, I may honour thee, loue thee, and praise thee. Not with that *affection*, wherewith my weakenesse is able, either to doe, or to desire; but with that *perfection*, wherewith in duty I should, and wherewith thy Saints and Angels indeede doe.

O giuer of life! O restorer!  
O preseruer! O enlarger of life!

O



O most louing and louely Lord:  
But, what shall I say? where shall  
I finde full praises to extoll thee?  
my speech faltereth, and my spi-  
rit faileth; my tongue can *apply*  
no fitting words, neither can my  
minde *supply* sufficient matter. I  
want words to expresse my  
minde, I want also a minde to ap-  
prehend thy merits. I conceiue  
farre aboue the ability of my vt-  
terance, and yet farre vnder the  
dignitie of thy deserts.

7.

L O R D: my soule is desir-  
ous to yeeld praises to thee, for  
thy benefits; but it is vnable to  
conceiue that which is worthy,  
and vnwilling to vter that  
which is vnworthy; it is asha-  
med to send forth words, know-  
ing how weak they are for so  
weighty an office. Without thy  
presence it can neuer attaine to  
any degree of thy praise. Let it  
therefore haue thee (O LORD)  
that it may in some measure  
praise thee.

For,

For, what worthy praise can I  
giue vnto thee, by whose good-  
nelle I was created, by whose  
mercy I vvas redeemed, by  
whose power I am preserued,  
and by whose grace I looke to be  
glorified? When I was not, thou  
diddest giue to mee this being  
that I haue: thou diddest beauti-  
fiemy body, both with mem-  
bers and senses; of which, euery  
one are so many benefits; the  
worthinesse whereof I may e-  
steeme, by the want that I should  
haue in losing the least of them.  
Thou diddest breathe thereinto  
a reasonable soule; then which  
there is nothing vpon earth  
more resembling thy selfe; no-  
thing whereby thou mayest  
more euidently be knowne. O  
glorious soule! the very breath  
of God; whereby I became,  
not his Instrument (as are all his  
other creatures) but his image;  
both in manner of being, and in  
manner of working. Partaker al-  
so

8.

9.

so of his perpetuity, & not to per-  
ish like other worldly creatures.  
Of so excellent a substance, that  
no vnderstanding is able to com-  
prehend it : of such notable and  
noble capacitie likewise, as not  
heauen, not earth, not any, not all  
Creatures can satisfie the desire  
thereof, but onely the infinite  
Maiestie of him that made it.  
And this diddest thou of thy  
meere goodnesse, and grace, and  
loue towards me; without either  
working or desert of mine : for  
when I was not, I could not doe  
any thing for my selfe; and as lit-  
tle deserue that thou shouldest  
doe for me:

10.

In regard of this creation  
alone, I acknowledge my selfe  
bound, wholly to seeke, wholly  
to serue thee. For, by all law, a  
man is a debtor of all that which  
hee hath receiued. Since there-  
fore by this benefite I haue recei-  
ued my being: that is, my body  
with all the senses; my soule  
with

with all the powers thereof; it followeth, that I am to employ them all in the seruice of my Maker. But after our creation, thou hast not dealt with vs, as some mothers doe by their Children; who thinke it sufficient to bring them forth, committing the charge of nursing them to another: but thou doest also both feed and defend vs: thou art not onely our mother, but our nurse; euen as thou hast spoken by the Prophet: *I haue carried Ephraim as a nurse in my armes.*

11.

Ofc 11.

And when I had lost that innocency and grace, wherein I was created; thou camest downe from heauen, thou tookest mortalitie and misery vpon thee, to restore me. Thou diddest humble thy selfe to exalt mee; thou wert sold to redeeme me; thou wert vvounded to heale mee; and thou diddest dye to bring mee vnto life. *Jacob*, by *dissembling* to bee *Esau*, purchased a bles.

12.

bleſſing to himſelfe; but thou, by *reſembling* mee, diddeſt beare a cruell curſe, to make me bleſſed.

O Sonne of G o d : how haſt thou abaſed thy ſelfe ? How were thy affections inflamed ? How large were the limits of thy mercy and loue ?

13.

What goodnes diddeſt thou ſee in vs (O loue of purity) worthy of ſuch ſufferings ? What had we deſerued ? What could we requite ? What ſeruice diddeſt thou either finde in vs, or expect ? Wee did not loue thee, we did not obey thee, wee did not thinke of thee, wee did not know thee. Wee were nothing but ſin, nothing but that which is worſe then nothing : a multitude of Serpents and Vipers, a very hell of darkneſſe and iniquity ; transgreſſors of all lawes, corrupters of all honeſtie, inuenter of all miſchiefe ; inſenſible, both of thy benefits, and of thy puniſhments ; careleſſe, either of  
thy

thy promises, or of thy threats;  
rebellious against thy Maiestie,  
blasphemous against thy glory;  
delighting in dangers, rather for  
themselues, then for any good  
which they could bring. What  
goodnesse then diddest thou see  
in vs, worthy of such sufferings?  
What had wee deserved? What  
could wee requite? What seruice  
diddest thou either finde in vs, or  
expect?

It was not for any necessitie  
to thy selfe; thou hast no neede  
of our broken worship: we can-  
not adde any thing to thy feli-  
citie and glory. For thou art an  
infinite being, not onely com-  
prehending, but exceeding all  
perfections; thou art G O D, and  
therefore thy sufficiencies nei-  
ther can be increased, neither doe  
depend vpon any, but onely of  
thy selfe. Thou wert from eter-  
nitie without any world, and a  
thousand worlds more cannot  
any deale increase thy felicitie  
and

14.

and glory ; thou diddest create the world, not to participate any thing thereof, but to communicate of thine vnto it. What then diddest thou see in vs, worthy of such sufferings? what had wee deserued? what could wee requite? what seruice diddest thou either finde in vs, or expect?

15.

O infinite Ocean of all perfections! what did our miseries concerne thee? wherefore diddest thou take either our distresse or destruction to grieve? what hadst thou to doe with our flesh, with our nature, with our curse? what with pouerty, persecutions, griefes, whips, thorns, the crosse, and the graue? O free goodnesse and grace! O true sincere affection!! which mooued thee, without hope of requirall; first, to behold; then, to pittie our afflictions: lastly, to descend from thy selfe, into this thicket of thorns and thistles, for  
our



our deliuerance. I am altogether vnable to consider the laying aside of so great Maiestie, and taking such a miserable estate vpon thee: but, as one who looketh down from some exceeding high and steepy place, my senses are astonished, and my spirits confusedly shuffled together. Inso-much as I know not how to praise thee, how to thanke thee, what else to say vnto thee; but in one amazed manner still to re-peate: What goodnesse diddest thou see in vs (O louer of puritie) worthy of such sufferings? what had wee deserued? what could we requite? what seruice diddest thou either finde in vs or expect? LORD, thou hast loued vs more then thy selfe: because, without either desert on our parts, or necessitie on thine, thou wouldest endure for our sake, not onely a contemptible life, but both a painfull and reproachfull death.

Thou



Thou hast made all things in *number, weight, and measure*. The Earth and the Sea are great; but thou weighest them in thy balance. The Heauens are much more large; but they haue their limits. The number of the Starres surmount our capacitie; yet thou knowest them, and callest them by their names. But this worke of thy goodnesse and loue is infinite. It hath neither *measure, weight, nor number*. It exceedeth all thy workes besides. When we had no merits to moue thee; when thou couldest expect neither acceptable nor tolerable seruice at our hands; when wee were children of Wrath, thy open enemies, treacherous Rebels vnto thee; thou diddest descend to this abasement to saue vs, moued onely by thy mercy; goodnesse and loue.

16.

And that I should not, either lose, or not attaine the fruit of this redemption; thou hast applied

plyed the same in particular vnto mee, by meanes of the Sacraments. For, as vniuersall causes, require other particular causes, to produce particular effects: so thy prouidence hath appointed, that the vertue of thy Passion, which is the vniuersall cause of our redemption, should be deriued into our soules, and worke in them the life of grace, by the ordinary meanes of Sacraments. Which benefite thou hast notwithstanding (in thy secret, but iust iudgement) denied to the most and the mightiest Nations vpon earth: of whom, some worship base Creatures, some Idoles, some Diuels, some nothing. But thou hast separated mee from amongst them, and called mee to professe thy Name; in so much, as I may say with the Prophet: *The lot is faile to me in a faire land, I haue a goodly inheritance.*

But, I did so negligently keepe the grace which thou bestowedst

flowedst vpon mee in baptisme,  
and so fowly defile my selfe with  
voluntary sins; that haddest thou  
not called mee to some sense and  
sorrow for the same, these and all  
other thy benefits, had not  
onely beene vnprofitable, but  
tended to my deeper damnation.  
I soone cast off the robe of righ-  
teousnesse, wherewith thy grace  
had cloathed me, & couered my  
selfe with confusion and shame:  
I prophaned the temple, which  
thou hadst cleansed and conse-  
crated for thy selfe, by erecting  
therein the Idols of my plea-  
sures: I did either consume or  
abuse the whole substance of  
Grace, wherewith thou diddest  
both enrich and adorne me.

18.

During this time, either of  
my negligent or presumptuous  
sinning against thee; thou did-  
dest carefully defend me, from  
incurring many deceitfull dan-  
gers, from committing many  
actuell euils, where-into thou  
hast

hast suffered others to runne.  
For there is no danger so great,  
no offence so grieuous, where-  
into any man hath fallen ; but I  
*might*, and should, but for thy  
*might*, haue iustly endured the  
one, and fully committed the o-  
ther. Secing therefore it is no  
litle benefite to preserue a man  
from euill, then to do some good  
vnto him, I may well esteeme all  
the dangers and miseries of this  
life (being not so fewe as the  
sands of the sea) which I haue  
not suffered ; all the sinnes of  
other men which I haue not ex-  
ecuted ; so many benefits vnto  
me, so many spurres in my sides  
to prouoke mee to praise thee.  
O the depth of thy iudgements !  
the greatnesse of thy mercies !  
how many thousands, thinking  
of any other thing more then  
death ; haue suddainly beene  
snatched away, sweating in  
their sins ; who now lye boyling  
in hell fire ? I was thine enemy  
even

even as they : wee liued together in one blindnesse of *Sodom*, in one palpable darknesse of *Egypt*: vnmindfull of death, vnmindfull of iudgement, vnmindfull of any other life ; obeying no law , but our lawlesse appetites.

What should haue become of mee, if thou hadst called mee to iudgement in such an houre? What account, what answer could I haue made? I had the cause of their calamity ; but who did separate the cause from the effect? who did stay the streams? who did hold back the windes of thy wrath, from pursuing against mee their naturall course? O my mercy and my redemption I blessed bee thy patience, which hast endured : blessed bee thy power, which hath protected me. I acknowledge both this patience and power, to bee no meaner a benefit vnto me, then if thou haddest drawne me out of the bowels of hell.

And

19.

And thou didst not onely in this manner, both tolerate & protect me when I offended ; but, as though I had beene thy friend and thy follower ; as though I had loued thee as the one, and obeyed thee as the other ; as though I had so *serued* thee, as I had *deserued* to be *preserued* by thee : thou didst often visit mee ; thou didst often, both by outward meanes, and by secret inspirations inuite mee vnto thee ; beating continually, at the doore of my eares by thy Word, and at the doore of my heart by thy Spirit : suggesting vnto mee both wayes ; the greatnesse of my finnes, the severitye of thy iustice, the shortnesse of this life, and the eternity of the life to come. In the very heate of my sinning, thou didst thus present thy selfe vnto mee. When I did hungerly hunt after the Onyons of *Egypt*, after the ranke pleasures of this life ; thou didst offer to me this heavenly *Manna*.

O

I did

I did continually offend, and thou didst continually admonish: I did runne from thee, as though it had beene nothing to lose thee; and thou didst seeke after mee, as though I had beene a great matter to be found.

20.

So we contended a long time, thou in calling, I in contemning; thou in offering thy goodnesse to mee, and I in returning to thee my euill. At the last, thou diddest call with a violent voice: vvhereby thou diddest breake open the gates of my will, and make way for those graces of thy holy Spirit to enter into my soule, which should bring my obstinate resistance to an end, and worke in mee a desire to follow thee. This is a voice, full both of power and mercy; for the power which thou vvest in this worke, is no lesse then thy mercy; thy mercy is great to forgive sinnes, and thy power is great to iustifie sinners.

Blessed



Blessed be thou, O Lord God! who art a free giuer, as of all good things, so of thy selfe. I was inclosed, with many other offenders, as in the common prison of *Egypt*: me thou didst take forth, to attend thee in thy Court, to serue thee at thy table; others thou didst condemne to that endlesse execution, wherein the infernall vultures, death, and the Diuels, shall neuer bee either weary or satisfied, in feeding vpon their flesh. Blessed bee the day wherein I was thus reconciled vnto thee. This was the day of my libertie, the day of my aduancement, the day of my Natiuitie. The day wherein I was accepted, by the Father for a sonne; by the Sonne, for a brother; by the holy Ghost, for a Temple; by all the Court of Heauen, for a fellow, both Citizen and Seruant. Let *Iob* curse the day of his birth; because therein hee was made the

O 2

slave

*Gen. 40.*



Slave of sinne, the child of wrath: but I will blesse this day of my new-birth: because I was made therein, gracious before thee, and confident against mine enemies. In this day, the good Sheepeheard did reioyce, for the finding of his lost sheepe; In this day the Angels did reioyce, for the conversion of a sinner; and shall not I, who was the cause of their ioy, bee in like sort affected? shall not I likewise reioyce, both for thy goodnesse, and for my good?

21.

O LORD IESV CHRIST! all the ioy and praises whereof thou art worthy for assuming, not only our mortall, but miserable estate, I am bound to offer, for calling and converting me vnto thee. For as the benefit of our redemption is greatest, so it is vnprofitable to him who is not iustified: and then didst thou come into the world for me, when by iustification thou didst apply to me

me the myſtery of thy cōming.

The benefite of creation is great, wherby we were brought from nothing, to this beeing wherein wee are: but the benefite of iuſtification is farre greater, whereby wee are brought from guiltineſſe to grace. That maketh vs men; this, Saints; by that we are the ſonnes of *Adam*, by this the ſonnes of *G o d*.

22.

But all the beauty and glory of worldly creatures is moſt baſe and obſcure, in regard of the beauty of a iuſtified ſoule. For, how great the difference is betweene heauen and earth, betweene the Spirit and the body, betweene eternitie and time: ſo great is the difference betweene the life of grace, and the life of nature: betweene the inward and outward riches: betweene ſpiritual and naturall ſtrength: betweene the beauty of the body, and the beauty of the ſoule, whereof *G o d* himſelfe is of

23.

24.

tentimes inamored. Yea, it is more to iustifie a sinner, then to make a world: for this is a worke of power, that also of mercy: this is a good included within some limits, but that is infinite, in as much as it is ordinated vnto infinite glory. To which benefit of eternall glory, it seemeth also to bee nothing inferiour: for it is no lesse to make a sinner iust, then a iust man happy: because there is a greater distance and extremitie betweene sinne and righteousness, then betweene righteousness and glory.

25.

To conclude, without iustification, all thy other benefits had beene heavy burthens vnto mee; all thy blessings would very much haue increased my curse: because I should either by negligence not haue vsed them, or by malice haue turned them to thy dishonour.

And yet did not thy loue in this sort leaue mee; but although

though I haue often deserued  
that thou shouldest forsake mee,  
and punish my sinnes, by suffering  
me to commit sinne, without  
any bridle of feare, conscience,  
or shame; yet diddest thou  
shut thine eyes to my infirmities,  
and not onely preserue mee,  
in that state both of nature and  
grace, vvherein thou hadst set  
mee; but continually so follow  
me with thy fauours, as though  
thou haddest regarded mee alone,  
and neglected all thy other  
creatures.

26.

When I erred, thou diddest  
reduce mee; when I was ignorant,  
thou diddest instruct mee;  
when I was negligent, thou  
diddest correct mee; when I  
stumbled, thou diddest stay me;  
when I fell, thou diddest raise  
mee; when I stood, thou diddest  
strengthen mee: when the Diuell  
sought to sift me, thou didst  
either binde or limit his power,  
that hee should not ouercome

27.

Luke 22.

me. Thou diddest enchant that old Serpent, thou diddest locke vp the iawes of that roaring Lyon, that he could not hurt me; thou diddest pray for me (as thou diddest for Peter) *that my faith should not faile.*

Psal. 118.

28.

By thee I was raised out of the mire of sinne, by thee retained from *sinking* againe into the same *sinke* of sinne. When occasions of euill were presented vnto mee; when my owne inclination did edge mee on; thou, knowing my weaknesse, diddest either remooue them, or (which is more) strengthen me. I might many times haue said vvith the Prophet; *They thrust sore at me, I had almost fallen, but the LORD upheld me.*

In my affaires thou diddest direct mee; in my troubles thou diddest helpe me; in my dangers thou diddest deliuer mee. Walking, thou diddest enlighten me; sleeping, thou diddest watch mee;

mee; sinning, thou diddest suffer  
me; and praying, thou diddest  
heare me. Thou hast bestowed  
vpon me diuers particular bene-  
fites, both of grace and of nature,  
and of worldly meanes: which  
are not onely signes, but assuran-  
ces, of the speciall loue and proui-  
dence which thou bearest to-  
wards mee. So many good pur-  
poses as I haue followed, so ma-  
ny euill suggestions as I haue re-  
sisted, so many corrupt inclinati-  
ons as I haue bridled, so many  
benefites haue I receiued of thee.  
If at any time I haue had, either  
minde or meanes to performe  
some good office; if I haue aban-  
doned my owne will; if I haue  
offered obedience, praise or pray-  
er vnto thee; it was thy benefite:  
for no man is able, not onely to  
honour, but to name I E S V S,  
without the speciall gift of the  
holy Spirit. Thou hast disap-  
pointed the dangerous deuices of  
my enemies, against my bodie;

29.

30.

O s

Thou

Thou hast either stopped, or frustrated the subtile snares of the Diuell, against my soule; many, manifest; infinite, to mee secret and vnkowne. Thou hast receiued mee to mercy for my offences past; thou hast giuen me thy grace, and promised mee thy glory: thou hast anointed mee with thy holy Spirit, and thou hast sealed me with thy blood to eternall life.

These, and many other benefits haue I receiued, some in hand, and some in hope: although, through my owne sinfull demeanour, I haue almost, both let goe my hold, and lost my hope. For I haue not sufficiently endeauoured, since my calling vnto thee, to further in thy seruice: but first, like an old knotty tree, did stand at one stay; and then turned backe; forsomuch as the not-going forward in thy wayes, doth necessarily inferre a turning back; euen

euen as a boat rowed againſt a ſtreame, if by force of Armes and of Oares it aduanceth not forward, the ſtrength of the ſtreame will driue it backe. But what? if, by my owne fault, I haue almoſt loſt theſe graces, ſhall I therefore be vnthankfull to him, by whoſe fauour once I had them? Shall I be like Swine vnder a Maſt tree, who doe nothing elſe but feede and ſoile, and neuer caſt vp their eyes to him, who beateth down the Acorns to them?

L O R D, I can yeeld no reaſon wherefore I had them, but that thou wert mercifull: neither can I ſay any thing, now I haue ſo neere loſt them, but that thou art iuſt. And therefore I thank thee, becauſe thou diddeſt; either make or eſteeme me worthy to receiue them: I am ſorry, becauſe I haue beene no more carefull to keepe them: and I beſeech thee, that thou wouldeſt againe, in ſuch meaſure as thou thinkeſt meete,



meete, mercifully restore them.  
For, I assure my selfe, that thy  
goodnesse is as willing to restore,  
as it was to giue: and that my  
weakenesse is as able to recouer,  
as it was to receiue.

34.

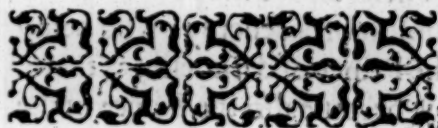
Therefore, O Lord I E S V S!  
by thy precious teares, by thy  
blesed blood, which thou did-  
dest shed for my redemption, by  
the aboundance of thy mercies, I  
most humbly beseech thee; saue  
thy seruant, saue one of thy mem-  
bers, though poore and feeble;  
saue, I say, a part of thy selfe. Be  
as great in pardoning those who  
are submitted vnto thee, as in  
punishing those who are rebelli-  
ous. Powre into my soule the  
sweet streames of thy grace; *con-*  
*forme* my life, *confirme* my faith;  
settle me in a *right* and *upright*  
course, and continue mee therein  
euen vnto the end.

35.

The world (O LORD)  
is wrapped in darknesse, where-  
by it is made subiect, both to the  
poli-

policies and to the power of our most mortall enemy : who being the Prince of darknesse, is thereby become also the Prince of the world. But, by thy light, his malice is discouered : by thy wisdom, his deceits are auoided ; and by thy ayde, his power is repelled. He hath many and very great things (I confesse) to lay to my charge : but for thy Name sake (O LORD) rebuke him, and deliuer me.

Draw my desires aboue the pitch of his darknesse ; raise my soule out of this myry lake of misery, which affordeth nothing that is free, either from danger or discontent : that this filthy lump of flesh only may abide on earth, but my thoughts may continually attend vpon thee.



## §. 14.

Another Thanksgiuing ioyned  
with Prayer.

1. **A** Confession of our insufficiencie to  
praise GOD.

2. A Prayer for abilitie to  
praise him.

3. The use that we should make of the  
benefits of GOD.

4. All creatures are made for the use and  
service of man.

5. All creatures, all benefits to all crea-  
tures, are benefits to man.

6. The Angels are appointed to attend  
upon man.

7. With what diligence and delight they  
execute their charge.

8. GOD hath giuen himselfe vnto vs.

9. How GOD descended from heauen.

10. A property of perfect loue.

11. What maketh any benefit of GOD  
inestimable.

12. In what regard no benefit is compa-  
rable to the benefit of our redemption.

13. By the benefit of our redemption, all  
crea-

creatures in the world are remued.

14. The benefit of our redemption hath reached both to heaven and hell.

15. CHRIST hath blessed all creatures, and is againe blessed of them.

16. A confession of our weaknesse, with a Prayer for strength to behold the mystery of our redemption.

17. How wee understand GODS mysteries best.

18. How wee are to pay our debts to GOD.

19. What the Sonne of GOD was made, and what he hath made us.

20. The confidence wee may haue, in that the Sonne of GOD is our Brother.

21. Our confidence of the goodnesse and power of CHRIST.

22. Our confidence from the love and mercies of CHRIST.

23. Our confidence from the sufferings of CHRIST.

24. Our sinnes stand in no degree of comparison, with the multitude of the mercies of CHRIST.

25. How auailable the death of CHRIST is.

26. Whereby the malice of man, and goodnesse of GOD doth most appeare.

27. Our assurance from our union with CHRIST.



I.

Sweet I E S V S ! the way of health, the gate of life, the Palace of piety, of ioy, of safety ; thy deserts can be but abased by words; and I doe too much *depreſſe* thy benefites, whileſt I labour to *expreſſe* them. For, they haue not onely filled, but ouerflowed the frame of the world ; and I am ſo farre, not onely from recompensing, but from repeating them, that I am nothing neere able to apprehend them. For, hee doth iniure thy infinite goodnes, who thinketh his thoughts able to apprehend it. What then ſhall I doe, wretched weakeling ? ſhall I ſpeake ? or ſhall I be ſilent ? I muſt not bee ſilent, and I cannot ſpeake. I muſt not *ſuppreſſe* ſuch exceeding mercies, and I cannot *expreſſe* ſuch exceeding myſteries : it is ingratitude to doe the one, and it is raſhneſſe and preſumption to attempt the other.

other. But, O thou who vnsealest  
the silence of the dumbe ! open  
my vnderstanding, vntie my  
tongue; grant that I may in some  
measure ( vpon view of thy  
workes ) perceiue thy goodnesse,  
and giue my voice a power to  
praise thee for the same : That  
my dull soule may thereby bee  
stirred vp, first, to loue thee ; se-  
condly, to serue thee : and on the  
contrary, both to loath, and to la-  
ment, and to leaue my sinnes.  
For, as thou didst looke vpon  
thy workes, and take delight in  
them, in that thou sawest that  
they were good : so it pleaseth  
thee right well, that wee should  
likewise looke vpon them, and  
praise thy wisdom, goodnesse  
and power, which are conspicu-  
ous in them.

By thee ( O L O R D ) the exile  
is reduced, the captiue is redee-  
med, the sinner is iustified, the  
sicke are healed, the dead are rai-  
sed, and the damned are saued.

By

2.

3.

4.

By thy goodnes we are created,  
by thy power we are preserved,  
by thy mercy we are saved. Thou  
diddest create vs without any  
need, thou doest gouern vs with-  
out any labour, thou maiest de-  
stroy vs without any losse. Thou  
hast giuen all things in the world  
for our vse, either necessary or  
conuenient; as some, for prouisi-  
on to sustaine vs; some, for our  
particular contentments or de-  
lights; some, for furniture & orna-  
ments of this spacious habitation,  
wherin thou hast placed vs. In so-  
much, as thou hast appointed  
man to be the end of all creatures  
vnder heauen; and it is thy plea-  
sure that none of them should be  
exempted from his seruice.

Whatsoever goeth vpon the  
earth, swimmeth in the waters,  
flyeth in the ayre: the Sunne,  
the Moone, and all the bright  
bodies of heauen, thou hast ap-  
pointed for the vse and seruice  
of man.

Here.

5.

Hereupon it followeth; first, that so many creatures as are in the world, so many are thy benefits in this kinde towards vs: then, that all the benefits which thou hast bestowed vpon these creatures; whether in preserving them, or in furnishing them with their perfections, are also benefits vnto vs: because they receiue these gifts, but wee enioy them; they haue the possession onely, but wee haue both the proprietie and the vse. And therefore as all the cost which is done to a garment, is no honour to the garment, but to him who weareth it: euen so the benefites which are done to all creatures (because they are thereby both enabled and maintained to doe vs service) are benefits to vs, and not vnto them. For that is not fauoured, which is not fauoured for it selfe; but that, for whose vse it receiueth fauours.

O



O louing LORD! into what  
 an endlesse Ocean am I laun-  
 ched? all creatures, all benefits to  
 all creatures vnder heauen, are  
 benefites to vs. This is indeed  
 a whole world of benefites; and  
 so many testimonies, both of thy  
 fauour and care: so many voi-  
 ces to teach, so many cords to  
 draw vs, both to know thee, and  
 to loue thee, and to remaine  
 thankful & dutiful towards thee.  
 And yet diddest thou not think  
 all this enough, but thou hast al-  
 so appointed thine Angels to  
 attend vpon vs, to stand about  
 vs, to watch ouer vs, to bee mes-  
 sengers for our seruice, betweene  
 thee and vs.

6.

It is a great safety, a great  
 dignitie to haue these noble spi-  
 rits attending, both to guard and  
 to guide vs. And if we saw, with  
 what diligence, with what de-  
 light they execute their charge;  
 how ioyfully they ioyne vnto  
 vs, both in applauding and as-  
 sisting

7.

filling our good endeouours: how  
sorrowfull they are, when wee  
runne a contrary course, either  
in remaining idle, or in doing  
euill; we would account this an  
exceeding benefit. And yet did-  
dest thou not think that enough:  
but thou, the Lord of Maiestie,  
who by thy vertue and wisdom  
sustainest all things, hast also gi-  
uen thy selfe vnto vs. Thou didst  
descend (led by thy loue, follow-  
ed by the multitude of thy mer-  
cies) from the tower of thy state  
and strength, into the darke dun-  
geon of this world: not by chan-  
ging place, but by manifesting  
thy selfe to our eyes, by thy ho-  
ly humanitie. It did not satisfie  
thy loue, that thou wert our  
L O R D, our Creator, and our  
Protector: but thou wouldest  
also make thy selfe our Saviour,  
our Teacher, our Guide, our  
Fellow, our Brother, our very  
substance. Thou wouldest knit  
thy selfe (which is a property of  
per-

8.

9.

10.

II.

I 2.

*Iob. 7.*

perfect loue) into one with vs, to participate our miseries, to take away our infirmities, to blot out our sinnes with thy blood, and to restore vs to the innocencie and immortalitie which wee had lost. All thy other benefites are inestimable, in regard both of the greatnesse of the giuer, and of the vnworthy basenesse of the receiuers; the occurrence of which two make any fauour (euen a faire countenance or speech) esteemed great. But in regard of the gift it selfe, none of all thy benefits are comparable to this. *Iob* did esteeme it a wonderfull worke, that *God* would vouchsafe to affect, to looke, to thinke vpon man: what is it then that hee was made man? and gaue himselfe to death for man?

All the workes of thy omnipotency cost thee no more then thy word, no more then thy will: but this worke of thy goodnes,  
was

was farre more coltly vnto thee. It is no great argument of goodnesse, to giue much of that which cost a man nothing: But how couldest thou more haue declared thy goodnesse, then by making our Redemption so chargeable vnto thee? How could thy loue more liuely appeare? what couldest thou haue done more effectuell to winne our loue? to oblige, to compell vs to loue thee againe? O infinite Goodnesse and Loue! Because sinne, as it is knit with contempt of God, is answerable to treason, and requireth death: thou hauing compassion for the death of so many sinners, diddest take our nature vpon thee, and therein discharge this debt of death, by effusion of thy most innocent bloud. By this meanes wee are deliuered not onely from eternall, but in a manner from temporall death; for that to the Iust all distaste thereof is extin.

extinguished. They do not only not feare, but they desire it : as the bridge ouer which they must passe, as the ladder whereby they must clime to eternall life. They haue patience in life, and pleasure in death.

And yet a farre greater benefite doth hereby arise. For thou diddest dye, not onely to satisfie for our sinnes, but to impart to vs thy righteousnesse. Thy infinite goodnesse was so desirous to communicate it selfe vnto vs, that thou diddest not onely deliver vs from death, but gauest vs thine owne example of innocencie and purity to leade vs into life : Into the life of iustice and sanctitie in this world, and the life of Glory in the world to come. Thou hast not onely satisfied for our sinnes that were past, but thou hast freed vs from future seruice of sinne. Thou hast not onely been regardfull of former times, but provided also for the

the times to ensue. Thou hast not onely paid our debts, but enriched vs with thy merits. Thou hast not only cleansed our soules, but beautified and adorned them with thy grace.

And, not onely mankind hast thou exceedingly both honoured and enriched by this inestimable benefit; but the Heauens, the Starres, the earth, the Ayre, the Seas, the Flouds, the Day, the Night, and whatsoeuer else thou hast ordained, either for the necessitie or delight of man, are thereby renued, and restored to the end for which they were created. For, all things were made for the seruice of man; and man for the seruice of GOD. But once they serued those, vwho were turned from GOD; who serued Idols: and then were they also turned from GOD; then were they without any dignitie, then in a very kinde of death: beeing diuerted from the right

vse of their creation. But now they are exalted, now reuiued; now they reioyce to serue those, who serue and worship their Creator.

14.

But why doe I confine this benefite within the compasse of the world? it hath pierced down into hell: it hath also surmounered aboue the heauens. Thou hast subdued hereby the kingdom of Sathan: thou hast broken the chaines of darknesse and death: thou hast loosed the cruell captiuitie of hell. Hereby also, the Angels and Saints in heauen reioyce, whensoever sinners are conuerted to grace; much more vwhen they are aduanced to glory.

O singular grace! O admirable goodnesse! whereby mankinde is saued, the elements are renued, hell is vanquished, and heauen is repaired. If the Queen of *Saba* was astonished at the workes and wisdom of *Salomon*:

3. Reg. 10.

man: how much more should we  
bee astonished, at this thy wise-  
dome, at these thy workes; as  
well of nature, as of grace and of  
glory?

O beautifull, O bountifull  
I E S V! thou hast blessed all crea-  
tures, and all creatures againe doe  
blesse and praise thee. By thy ho-  
linesse they are blessed, by thy  
happinesse they reioyce, by thy  
fulnesse they flourish.

15.

O holy! O happy! O high  
I E S V! how is my dull sight da-  
zeled with thy exceeding bright-  
nesse? My affections labour to  
attaine vnto thee; but whither  
(I pray thee) dost thou flye  
the pursuite of my vnderstan-  
ding? How exceedest thou the  
compasse of my conceit? Tar-  
ry, O L O R D! tarry a while for  
my feeble feete, which straine to  
follow thee: hide not thy selfe  
from my dim eyes, which seeke  
to see thee: haue pity vpon my  
weake soule, which wearily pa-

16.

P,

teth



teth after the fauour of thy saluation. Reach forth thine heavenly hand; leade me, L O R D; lighten me, L O R D; let me put the finger of my faith into thy wounds; let mee looke a little how thou hast loued me.

Oh wonder of wisdom! O miracle of mercy! G O D made all things, and G O D was made man: G O D made all things of nothing, and without man all things had turned to nothing: G O D made all things of himselfe, but G O D would not restore all things without man. He was begotten of G O D, by whom all things were made; hee was borne of a woman, by whom all things were renewed: hee was begotten of G O D, without whom there was nothing; he was born of a woman, without whom nothing was well.

O C H R I S T! perfect G O D, and perfect man; O sweet safety! O secure ioy! how wonderfull,

full, how worthy a matter, how weighty is it which I behold? I am much delighted to see it, and yet I scarce dare vtter it. Let my senses bee silent for a time; let the tumultuous cogitations of my minde be quiet, and cast downe their eyes from those dazeling beames, which the sharpest-sighted Eagle is vnable to endure. The weakenesse of our vnderstanding knoweth Gods mysteries best, when with ioy and thankfulnesse it doth admire them: neither can reason shew her selfe more reasonable, then to leaue reasoning in matters aboue her reach.

17.

What was hee made? And what hath he made vs?

Shall I speake with ioy? or with modestie hold my peace? and adore this mysterie with a holy silence? But, that which my heart doth beleue with loue, shal not my mouth confesse with praise? I will speake therefore,

not with an high, but with an humble spirit; not to glory in my selfe, but to glorifie G O D.. And that inestimable debt, which otherwise I cannot, I wil pay with continuall acknowledgement of the same. In the meane time, O L O R D ! let the glorious companies of Angels and Saints, prostrate themselves before thee; and yeeld praises vnto thee, for this thine vnspcakable goodnes and loue towards vs.

19.

The Sonne of G O D was made man, to make them the sonnes of G O D.

If then hee hath made vs the sons of his F A T H E R, he hath thereby made himselfe our brother. Therefore our Intercessor is our brother, our Iudge is our brother, our Saviour is our brother, our G O D is our brother.

20.

With what assurance then may wee hope? What feare shall enforce vs, either to despaire, or distrust; Seeing our saluation depen-

dependeth vpon the will of our most louing brother ? With what securitie may wee flye vnto him ? With what boldnesse may wee embrace him ? With what confidence may we entreat him ? Our louing brother will giue vs the good which we desire ; and forgiue vs the euill which wee deserue : he will aske for vs, hee will obtaine for vs, whatsoeuer is expedient. The Sonne will entreate the Father for his children, and the Father will heare the Sonne for his brethren.

Let the Diuell then doe his worst to dismay mee; let my foolish feare murmur as much as it will; let them both vrge their abiect obiections and say; Who art thou ? How great are thy sinnes ? And where (in GOD'S name) are thy demerits ? I will not shrinke aside, as *Adam* did, for any feare, either of danger or disgrace, but will step forth,

21.

and answere with assurance : I know what I am my selfe ; and I know what hee is vnto whom I trust. Although I be euill , yet he who loueth me, is good ; and so good , that hee reiecteth not sinners , but calleth them vnto him, receiueth them, and feasteth with them.

Hee hath sought those that were lost, hee hath found those v whom hee did seeke, and he will keepe those whom hee hath found. He hath giuen mee his gracious Word, who is both in promise true, and mighty in performance; he will do what he can for my safety, and can doe whatsoever he will.

22.

When I call to my consideration the inestimable, both bent of his loue, and treasure of his mercy ; then may I plainly both see and say as the seruant of the Prophet did , when his eyes were op'ned : *They are more that stand for vs (both in number & valor) then*

2. Reg. 6. 14

then they who are against vs.

The multitude of my sinnes shall neuer choake his loue : I can want no merits, so long as hee wanteth no mercies. If his loue be great, my sinnes are but small : and if great bee his mercies, great likewise shall bee my merits. Hee hath as freely and fully imparted to mee his righteousness, as if I had effected it my selfe.

Hee hath registred mee on his backe, he hath engraue me in his hands, hee hath sealed me on his side : the whips, the nayles, the speare, haue surely signed his loue vnto mee. They *proclaime* his mercy to bee *claimed* of all men : they cry comfortably vnto mee, that I neede not feare.

He hath displayed his blessed body abroad vpon the crosse : his feete nayled to expect me, his armes spred to embrace mee, his head bowed downe to kisse me,

his heart laid open to loue me, his bloud gushing forth to wash me. Into those armes of my Saviour will I runne, between these armes will I settle my rest; betweene these armes will I securely reioyce.

Let them goe whither they will, who busily beare after the deceiueable delights, or assurances of this world: I will say with Saint Peter; *It is good to be heere: I wil taste of the fruit of this Tree of life, and my eyes shall be opened; I will sprinkle my heart with the bloud of this Lambe, and the Destroyer shall haue no power to hurt. I will sing as it is in the Canticle: I have found him whom my soule loveth; I will surely hold him, and not let him goe.*

Cant. 3. 4.

24.

*My sinnes greater then can be forgiven! Thoulyest, Cain: a little chaffe cast into a great flame, is much lesse then are all the finnes of the world, in respect of the sacred fire of my Saviours loue,*

loue. One sparke of fire is not so easily quenched in the Sea, as our sinnes are swallowed vp in the Ocean of his mercy. Yea, our sinnes can stand in no degree of comparison, vvith the multitude of his mercy: but so farre as G O D is greater then man, so much doth the goodnesse of the one exceed the euill of the other. As the nature of G O D is infinite and vnmeasurable, so cannot his loue bee limited, so is there no measure of his mercie; as the nature, so the goodnesse of G O D is knowne only to himselfe.

But, I doe daily and hourelly sinne: but the death of C H R I S T is no lesse auailable, then if hee were dayly and hourelly offered for sinne. But I doe daily sinne, notwithstanding G O D daily heapeth his benefites and graces vpon mee: but, as (indeed) the malice of man in no other thing is more manifested, then  
in

25.

26.



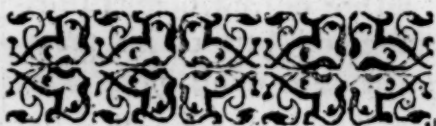
in this manner both of continuing and multiplying offences; so the goodnesse of God doth no way more plainly appeare, then by this kind, both of forbearing and forgiuing. Hee powreth continuall blessings vpon those, who continually procure his curse; hee ceaseth not to *remitt* our sinnes, though we cease not to *commit* them; he is not weary to *bear* with our faults, euen till they make vs weary to *bear* them. He hath made forgiuenesse of sinnes to be an Article of faith; and I am no Christian, if I doe not beleue it.

27.

Hee hath taken our very substance vpon him; hee hath exalted it aboue the heauens, hee hath seated it in the kingdome and glory of his Father. In him I haue a portion of flesh and bloud, in him a part of my selfe is already glorified. And as I nothing doubt of this his communion with mee in nature: so  
will

will I not distrust, of my participation, both here of his grace, and hereafter of his glory. For, although I am sinfull; yet is not he so vnnaturall, that either hee can forget, or will forsake his owne members.

He that despaireth his owne safety, he denyeth Christs mercy, and consequently he denyeth his loue, he denyeth his truth, he denyeth his power: the loue of his passion, the truth of his promise, and the power of his ascension. The more willing hee was to suffer, and the more able he is to saue, the lesse cause haue I to feare: for when all things shall faile, hee will most constantly heepe his faith.



## §. 15.

## Another Thankesgiuing and Prayer.

1. **G**OD hath not left man in his damnable state, as he did the diuels.

2. Wherefore GOD united man vnto him, rather then the Angels.

3. Wherefore GOD would not by meaner meanes repaire our innocencie.

4. Of the union between GOD & man.

5. How many wayes GOD hath expressed his goodnesse vnto vs.

6. A confession of our disability to praise GOD.

7. When we praise GOD most.

8. A Prayer for abilitie to praise GOD.

9. What we are able to giue vnto GOD for all his benefites.

10. A Thankesgiuing.

11. Hee loneth GOD too little, who loneth any thing beside him.

12. A desire of the soule to loue GOD.

13. A Prayer for the same.

14. Vpon what confidence wee may craue this loue.

15. The

15. The goodnesse of GOD is a motive for vs to loue him.

16. Wee are prouoked to loue GOD because of his beauty.

17. The loue of GOD prouoketh vs to loue him.

18. The neere coniunction betwene GOD and vs, is an enforcement for vs to loue him.

19. Our dependency vpon GOD, doth call vpon vs to loue him.

20. Our likenesse to GOD is a great cause of liking and of loue.

21. A desyre of the soule for increase of loue.

22. A complaint for the want of loue.

23. A Prayer for supply of that want.

24. How we should loue GOD.

25. What is the true loue of our selues.

26. Our soules cannot truely appeare in the presence of GOD, and not bee enflamed with his loue.



Wonderfull Mysterie! O exceeding mercy! euer, to bee admired, euer to bee embraced. We might iustly haue beene left in our damnable estate, as were the

the diuels; but it pleased God to bestowe greatest benefites, when wee did most prouoke him to wrath. Hee might haue vnited the Angels vnto him, more noble creatures, and more neere vnto him, as well by grace as by nature, then sinfull men: but hee hath descended into the land of *Philistim*, he hath espoused, he hath adopted vncircumcised sinners; euen because hee was gracious and mercifull, euen because he would.

3.

Hee might by meaner meanes haue repaired our innocencie, but hee vouchsafed to come to vs in person: not in Maiestie, but in humilitie and misery; to make our redemption the more abundant, and to declare more cleerely, both what loue hee beareth towards vs, and what interest wee may expect in him. In case his diuine nature could haue beene passible, wee might happely haue lesse respected his suffe-

sufferings. But hee did so hun-  
gerly hunt after our redemption,  
that when he could not suf-  
fer in his proper nature, hee  
knit thereto our passible nature;  
and that in so perfect vnion, that  
whatsoever the same did suffer,  
it may truely be said that G O D  
did suffer. This surmounteth  
all admiration: this suspendeth  
all humane capacitie and dis-  
course.

Hee held it not enough to  
reconcile friendship betweene  
G O D and man, to free man  
from his fault, and to restore  
him to the fauour of G O D:  
but hee vouchsafed to bee one  
with man; not in loue onely,  
not onely in grace, but also in  
person. No two things can be  
said more contrary, then G O D  
and man; as well by nature, as  
by reason of sinne. It is the na-  
ture of contraries mixed toge-  
ther, the one to consume, or at  
least to breake and diminish the  
other.

other. But he hath fastened the two natures with so firme and durable a knot, that neither the glory of the greater consumed the nature of the lesse; nor the basenesse of the lesse empai red the glory of the greater. The nature and propertie of both substances remained so entire in the same person, as in all things created, there is not found a greater vnion: Inlomuch, as whatsoever G O D hath done, that is man said to haue done; whatsoever man hath suffered, that is G O D also said to haue suffered. In death, the soule was separated from the body; but the deity could not bee separated either from soule or body. For, that was a naturall vnion, this is the vnion of the diuine person; which is so firmly fastened by loue, that it is impossible to bee dissolued. He hath coupled Maiestie with basenesse, eternitie with mortalitie, omnipotency with

with weakenesse; to the end that hee might effect that by both, which was conuenient for our Redemption. To the end that by the one nature he might dye, and rise againe by the other.

Before this vnion wee were worse then nothing; but by reason of his vnion with our nature, and by the price which hee hath paid for our redemption; wee are made of greater value then the Angels in heauen. Wee were not worthy to bee seruants; and loe, wee are made the Sonnes of G O D, yea, the heires of G O D, and fellow heires with I E S U S C H R I S T.

This being the most admirable worke that euer was done, what aduantage, what pleasure did it bring vnto thee? For no man is moued to great atchieuements, vvithout some large recompence for his trauaile. When the blessed Martyrs endured torments, they drew



2. Tim. 4.

Psal. 119.

drew comfort and courage from the hope of their reward. Saint *Paul* vvas assured that the crowne of righteousness was reserved for him. *David* inclined his heart to the Law, for the retribution which hee did expect. But, what retribution or reward couldest thou expect? what *respects* could drawe thee to the life and death which thou didst endure? Could any new pleasure bee added to thy infinite felicitie? Could thy infinite power, dominion and wisdom bee any wayes enlarged? Verily, thy infinite glory is so invariable, so absolutely complete, in regard of the puritie and simplicitie of thy diuine nature; that neither addition nor alteration can therein be made. As thy glory could not be impaired, albeit the world should dissolue; so a thousand worlds more could giue no encrease vnto it. What then did moue thee  
to

to a laborious life? to a painfull and reprochfull death? *Who goeth to warre vpon his owne charge? Who planteth a Vineyard, and eateth not of the fruit? Who feedeth a flocke, and eateth not of the milke?*

Assuredly, it seemed little to thy infinite goodnesse, to haue created man vvith many perfections both of person, minde and estate; to haue appointed thy other creatures for his seruice. Albeit this vvas very much, yet because it cost thee nothing, it seemed a small matter vnto thee: thou diddest not esteeme thy goodnesse sufficiently declared, vntill thou haddest performed something which cost thee deare. What goodnesse besides thine could so farre extend? What goodnesse could bee more answerable to thy greatnesse? The Prophet *David* maruelled that thou wouldest cast any regard vpon

*Psal. 143.*

vpon man : But heauen and earth may stand astonished, that thou wouldest suffer death for miserable man.

But when thine infinite goodnesse had thus decreed, thou mightest haue accomplished the same, both by a short and honourable death. Yet thou diddest choose a death, not onely reprochfull, but exceeding long. From the bloudie beginning of thy sufferings in the Garden, vntill thy bloudie end vpon the Crosse, passed eightene howers: three whereof thou diddest remaine nayled to the Crosse: not onely vexed with intolerable paines, but all comfort, both from G O D and man, excluded from thee. So as the greatnesse of thy goodnesse is now many wayes expresse

5. vnto vs. 1. For that thou wouldest assume a mortall nature, wherein thou mightest suffer that, which in thy proper nature

ture thou couldest not. 2. For that the LORD would suffer for his seruants; so great a LORD, for so base and vnthankfull seruants. 3. For that the partie offended would satisfie of his owne, for the miscreants vvho did offend. 4. For that this was without cause in regard of thee, in whom nothing is changeable, nothing new. 5. For that thou sufferedst vn-speakeable paines; vvith much shame, and many despights. 6. For that thou didst receiue no comfort from GOD or man. 7. For that thou wouldst vse a remedie which cost thee so deare, for many aduantages to vs, when thou mightest by meanner meanes haue repaired our ruine.

O deepe sleepe of my senses, if they bee not awaked by so great benefits! O cruell hardnesse of my heart! O cursed wilfulnesse of my soule! if such  
sweet-

sweetnesse cannot soften it, if such loue do not allure it ! Who will not trust in thee ? who will not place all his ioy and pleasure in thee ? who will not forget himselfe, to think vpon thee ? forsake himselfe, to follow thee ? Who, but must bee amazed at these thy bowels of mercy ? Who, but may be both delighted and satisfied with this abundance of thy loue ? Which, when I call to my consideration, not as I ought, but as I am able ; the burthen of my flesh doth not so presse mee, the weight of my mortalitie and miseries are not so grieuous vnto mee, as they were wont.

6. Gracious LORD ! vvhathall I giue ? What thanks, what praise shall I render to thee for this my redemption ? where shall I get good words to set forth this thy good will ? Surely, if the Offices and Seruices of all the sonnes of *Adam* were mine,

mine, yet were they nothing to recompence this benefite: if I had the tongue and knowledge of Angels, yet could I neither thanke thee, nor thinke of thee as it is meete. For thy *exceeding* loue, *proceeding* from thy meere goodnesse, reacheth beyond all bounds, both of vtterance and vnderstanding: thy praise, O LORD, is incomprehensible; and then wee doe most praise thee, when we know thee to be thine owne praise, and acknowledge our selues vnable to praise thee.

7.

But, O sweet SAVIOUR! whom none seeketh but the admonished, none findeth, but the guided; I beseech thee, by thine inestimable goodnesse, let mee not bee vnthankfully silent for these thy benefits. Teach mee, thy humble seruant, secretly in my heart: O my GOD! O mercifull GOD! euen by thy great mercies, I beseech thee,

8.

Q

teach

teach my heart with what reuerence it should thinke of thee; instruct my soule; with vvhhat delight it should loue thee: giue my tongue some power, to powre forth praises vnto thee. *Correct* my errours, *Erect* my weakenesse, *Direct* my desires: adde this one benefite to all the rest, that I may yeeld my selfe vnto thee, and remaine thankfull and obedient for thy incredible loue towards me. Finish the worke that thou hast begun, and bring mee to the full measure of thy mercy.

I vvas dead and buried in sinne, I should haue rotted in destruction; but thou diddest raise mee (as it were another *Lazarus*) thou diddest reuiue mee; by thy loue I liue: and therefore I offer my selfe wholly vnto thee, most earnestly intreating thy gracious acceptance, that wee may loue and liue together.

For

For I am able to giue thee nothing for thy benefites, but euen my selfe; for whom thou hast both done and suffered exceeding much; and that is also already thine owne. But I am so soiled with sinne, so rooted in the rotnenelle of my owne corruption; that it is a high point of fauour, if in mercy thou wilt accept that, which in right is thine.

9.

O Lord IESVS! I bowe the necke of my soule vnder the feete of thy Maiestie, and in the lowest degree of reuerence, doe giue thee most humble and heartie thanks for these thy benefites. I yeeld thee praises (O LORD) although base and bare, and farre vnanswerable to thy deserts. Yet something my weakenesse is bound to performe; namely, to settle my mind to behold and loue thee, and to praise thee with words so well as I can.

10.



11.

O amiable, O admirable I E-  
s v! let mee loue thee alwayes,  
because thou diddest loue mee  
first: let me loue thee onely; for  
hee loueth thee too little, who  
loueth any thing besides thee,  
except it be for thy sake: alwayes  
and onely let mee loue thee, be-  
cause by thee onely I shall al-  
wayes liue.

12.

Oh! that my heart did so  
languish with thy loue, that it  
might melt the moysture of my  
bodie into teares. Oh! that the  
bowels of my soule were so en-  
flamed with thy loue, that it  
might consume in me all drossie  
desires, and dry vp the delights  
of this wretched world. Oh!  
that I were sicke for the loue of  
him, who dyed for the loue of  
mee.

13.

L O R D, although I am  
not worthy in such sort to loue  
thee, yet art thou worthy much  
more to bee loued. Therefore  
( O louing I E s v ) doe not so  
deny

deny mee that, whereof I acknowledge my selfe vnworthy; that thy selfe bee deprived of that, whereof thou art so worthy, as, if wee doe it not, wee charge our selues with vnthankfulnesse and wrong. Grant (O LORD) I beseech thee, not for my deserts, but for thy mercies sake, grant to my sinfull soule, that it may loue thee; not according to that which it hath done, but according to that which thou hast deserued. Grant (I say) that I may be worthy to giue that, which thou art worthy to receiue: so shall I bee worthy of that, whereof now I am vnworthy.

Vile creature that I am, where is my humilitie? that I dare demand that exceeding excellent gift of thy loue? Alas, poore wretch! what shall I doe? thou hast created mee, that I should loue thee; thou didst dye, that I should loue thee; thou hast

14.

commanded mee to loue thee ; thou hast threatened mee , if I doe not loue thee ; thou hast giuen mee Sacraments and other meanes to inflame mee with thy loue. In regard of my selfe, it is much, I grant, that I desire; beeing altogether vnworthy to speake vnto thee: Howbeit, thou art so bountifull and magnificent a LORD, and bearest such a fauour towards vs ; that he doth thee iniury, and prouoketh thee to anger, vvho asketh onely small things of thee. It becommeth thy greatnesse, and thy goodnesse bindeth thee to bestow noble gifts. Vpon confidence therefore both of thy liberality and of thy loue, I wil speake againe vnto my LORD, although I bee but dust and ashes: I will speake againe vnto him, who hath not only licensed, but prouoked, yea, *commanded* vs to demand of him.

O LORD our GOD ! O  
gra.

gracious ! O almightie GOD !  
 is it not better that thou shouldest freely giue mee what I haue not deserued, then that I should vnthankfully not yeeld to thee, what is thy due ? The one whereof would bee a property of thy mercy, the other an effect of my iniustice. Giue therefore vnto mee thy grace, that I may returne vnto thee thy due ; bestow vpon mee thy mercies, that I may commit against thee no iniustice ; doe vnto mee aboue my right, that thy selfe receiue not from mee any wrong : be liberall vnto mee, that I may not seeme iniurious to thee. Giue (O LORD) giue vnto my soule aboundance of thy loue, which I do iustly desire ; that I may not be vnthankfull vnto thee, which thou mayest iustly punish.

Wee haue many motiues, O gracious GOD ! to induce vs to loue thee ; as first, thy goodness, which is equall to thy be-

15.

ing, and that is infinite. Which so long as wee trauaile in this vale of teares, wee are vnable to behold in it selfe, but onely in the glasse of thy creatures, and by the varietie of benefites which thou heapest vpon vs: in whom also the same goodnesse hath created a will, naturally inclined to loue that which is good. For betweene the will of man and goodnesse, there is so strict a marriage, that it cannot cast the armes of affection about any other thing. And if at any time it committeth adulterie, by embracing euill, it is then deceived with some apparence of good.

16.

Secondly wee are prouoked, because of thy beauty; which is the fountaine that feedeth, the Sea that swalloweth all other perfections and beauties. And as the Sea not onely receiueth the waters of all streames, but hath proper waters also in farre greater

greater aboundance : so not onely the beauties and perfections of all creatures, whether visible or inuisible, are more cleere and conspicuous in thee then in them ; but thou hast also an infinite beauty, peculiar to thy selfe ( in beholding whereof the Angels are insatiable ) which thou hast not communicated to any of thy creatures. All other beauties are particular and finite ; but thine is vniuersall, and infinite ; exceeding them in a farre higher degree, then the Light of the Sunne exceedeth the light of all the Starres ioyned together.

Thirdly, wee are prouoked by thy loue to loue thee ; which is caused by thy goodnesse, and manifested by thy benefites. For goodnes is the fountaine, from which loue flowes ; and it is a propertie of loue, both to desire, and to doe well, to the party that is loued. LORD, thou  
Q 5 louest

17.

louest all thy creatures, to whatsoever likenesse they were made: how much more louest thou man, whom thou hast formed after thine owne Image, and for thy selfe? and for whose vse all other things were created?

18.

Further, wee are almost enforced to loue thee, by reason of the neere coniunction, which is betweene thee and vs: because by grace thou hast made thy selfe our Brother, our Father, our Spouse: and that with such perfection, that the same degrees being knit by nature, are but a shadow and representation thereof. Neither is this coniunction the lesse, because it is common with many; for thy vertues are infinite, and sufficient for all: euen as the light of the Sunne, although it shineth vnto all, yet doth euery man so much enjoy it, as if it shined to him alone.

Againe,

Againe, our dependencie vpon thee, doth call vpon vs to loue thee. For wee doe all depend vpon thee; first, for our beginning, because of thee wee haue our being: secondly, for our continuance, because we are preserued by thee: thirdly, for our end, because thou art our absolute perfection, our highest happinesse, our last end; which is alwayes loued without either rule or meane: because it is desired for it selfe, and not in regard of any other. Whatsoever wee haue, wee receiued it from thee; & vvhatsouer we want, wee expect it from thee; vntill thou hast brought vs to the highest point of our perfection: Euen to bee partakers of thy diuine felicitie, and to raigne with thee in Immortall glory. To other creatures thou hast giuen their accomplishment at once, and furnished them presently with their perfection:



fection: to vs thou hast given more things for the present then vnto them all, but our perfection thou hast reserued for times to ensue. Many large benefits thou hast bestowed vpon vs in this world; but our felicitie thou hast reserued for the world to come: not to keepe vs poore, but to make vs humble; and that wee should not onely loue thee for those things which wee haue receiued, but depend vpon thee for those which wee expect.

And because *likenesse* is a great cause of *liking*, and of loue, thou hast formed our soules after thine owne likenesse; as well in substance and manner of beeing, as in vnderstanding, and manner of working. Thou art a Spirit, inuisible and immortal; and so are they. Thou hast vnderstanding, memorie, and will; and the same powers hast thou imparted to them.

Thou

Thou art most perfect good-  
nesse, holinesse, and vertue; and  
this image diddest thou drawe  
in our soules, but by the malice  
of the diuell it is much defaced.  
Thou beeing a most pure and  
simple substance, art entire in  
the whole world, and entire in  
euery part thereof; our soule  
likewise is entire in the whole  
body; and entire in euery mem-  
ber thereof. Thou beeing one,  
workest all things in all Crea-  
tures; and our soule being one  
spirit, hath so many seuerall  
operations in our bodie, as it  
hath Organs and members  
vvhcreby to worke: in regard  
of vvhich varietie of operati-  
ons, it beareth a neerer resem-  
blance of thee, then doe the  
Angels. Thou art infinite in  
euery respect; our soules are in  
many: and namely, in capaci-  
tie; because nothing can satisfie  
it, but onely thou: in continu-  
ance also, because it shall ne-  
uer

uer determine : and lastly, in wisdom and vnderstanding, wherewith it is neuer so fully furnished, but it hath power both to apprehend and inuent more ; being neuer exhausted of diuersities of devices, whereby it either imitateth or supplyeth nature.

21.

Herevpon I feele in my heart, a weake warmneise of thy loue ; but my prayer is, that the coales were throughly kindled with desire, and blowne with delight into a full flame. O sacred fire ! how comfortably doest thou burne ? O lovely light ! how sweetly doest thou shine ? How desirous are they more and more to burne, whom thou dost enflame ? How are they delighted, whom thou dost enlighten ?

22.

Alas ! how late haue I loued thee ? O beauty most exceedingly both ancient and fresh ! how late haue I opened my eyes vnto thee ? and yet, alas !  
how

how little doe I either loue or  
see thee? O infinite goodnesse!  
thou deseruelt to bee answered  
with infinite loue; whatsoeuer  
is lesse then this, is lesse then thy  
due. Wherefore I beseech thee,  
O LORD! by thy precious  
wounds, from vvhich gushed  
out the streames of our redemp-  
tion; wound my sinfull soule  
with the pleasant dart of thy  
loue, which is continually cast  
from thy heauenly eyes. Strike,  
LORD, strike with the two-  
edged sword which proceedeth  
out of thy mouth, strike deepe  
into my hard heart; pierce my  
senselesse soule, *part* all the in-  
ner *parts* of my spirit; that I  
may loue thee, if not so much  
as to thee is due, ( for that can  
no man doe but thy selfe ) yet  
fully so much as for mee is pos-  
sible: That by the violence of  
this loue, all externall loues  
being quenched, I may cry out  
with a pleasing complaint; *Stay Cant. 2. 5.*

*mee with flagons, and comfort mee  
with Apples, for I languish with  
loue.*

O sweete CHRIST! O  
good IESV! euen for thine  
intercession sake, and for thy  
merits sake, I beseech thee,  
giue mee thy holy, and pure,  
and chaste loue; to desire no-  
thing but thee, onely for thy  
selfe, vvithout any respect of  
my particular profit: thy vali-  
ant loue; to *maintaine* all labour,  
to *sustaine* any losse, that I may  
*attaine* in the end vnto thee:  
thy diligent loue, vvhich is al-  
wayes busied in matters pertai-  
ning to thy seruice: thy incom-  
parable loue, which contem-  
neth all things in regard of  
thee: thy pleasant loue, which  
findeth delight in nothing  
but in thee: thy violent loue,  
which may separate my soule  
from all other things, and v-  
nite it onely vnto thee; vntill  
I shall passe from this place of  
exile,

exile, into that heavenly habitation, where beholding thy pure and perfect beautie, I shall neuer cease both to loue and laud thee.

What madnesse is it, not to desire? what malice, not to requite the loue of so powerfull and pitifull a LORD? how doe I hate my selfe, if I loue not thee? For hee loueth himselfe truely, vvho loueth thee: thee, for thy selfe; and himselfe for thee. This is thy holy, and pure, and chaste loue; which doth not vanish, which is not vaine. O my G O D! thou art altogether loue, thy nature is loue; thou art more glorious in loue, then the Sunne is in light: thou art an infinite fire of loue, from vvhom proceedeth the loue of all thy creatures; euen as the light of all the Starres is taken from the light of the Sunne. How then can my soule appeare in thy presence,  
and

and not be enlighthened, not inflamed?

O King of glory! suffer not, I pray thee, suffer not in me such prodigious effects; that in the open light, I should not see; that in the midst of the fire, I should not burne. LORD, thou diddest loue vs, when wee were thine enemies; and wilt thou deny vs now to loue thee againe? Thou hast commanded vs with our whole heart to loue thee; and wilt thou not grant vs ability to obey? All thy benefits, all thy workes call vpon vs to loue thee: and shall wee be so insensible, that their voyces cannot sinke into our soules? shall not our stony hearts yeeld one sparke of fire, at all the blowes which continually they strike? LORD, draw me neere vnto thee, and then will my loue take great increase: euen as the neerer wee stand vnto the fire, the more heate vvee receiue from

from it ; and as the neerer that  
riuers approach to the sea , the  
more swiftly they maintain their  
course.

Heare, O my G o d ! heare, O  
light of mine eyes ! encrease my  
desire, and grant my request ;  
stop not thine cares against me,  
because of my sinnes: despise not  
to be loued of thy poore creature.  
Giue mee , I beseech thee, that  
which thou hast commanded me  
to doe ; for I shall neuer bee able  
to doe it, except thou giue mee  
power. *Indue* my soule with thy  
loue, *subdue* my flesh with thy  
feare ; that I may alwayes thinke  
of thee ioyntly, both with treim-  
bling and trust. Settle the loue  
of thee in mee , and the care of  
mee in thee : let my prayer  
come vnto thee , and thy pitie  
come vnto mee : let the ioy of  
thy happinelle remaine within  
mee, and the compassion of my  
miseries remaine with thee. Let  
my spirit loue thee, let my flesh  
feare



feare thee ; let my vvhole substance in this world *ioy* wholly in thee, that it may *en-joy* thee wholly in the world to come.

*Amen.*

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*Ant ubiq, ant nusquam liber.*

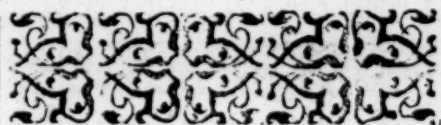
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TO



To the Reader.

**G**ood Christian Reader, if thou hast at any time found, either comfort, or content in these Devotions: If by reading them, thou hast been either stirred to good, or stayed from euill: affoord at thy fittest seasons, this short Prayer for the Author of them.



A  
SHORT PRAYER  
*for the Author.*



**M**OST merci-  
full, most  
iust, most  
powerfull,  
most wise,  
most beau-  
tifull, most  
dreadfull, most incomprehensi-  
ble LORD; fauourably regard  
the Author of this work. Sancti-  
fie his soule, and soften it vvith  
the diuine dew of thy grace;  
that it may take both a ready, and  
deep and liuely impression; of all  
those things which here are set  
downe. Let him not be like vnto  
Cooke, who dresse much good  
meate for others, but neuer feede  
there-

*of a troubled Soule.*

thereof themselves; or like the workemen vvhich built *Noahs* Arke, wherein others were saued, but all they perished in the waters: or like a candle which burneth with a beautifull light, but goeth out with a filthy smell. Pardon his most grievous transgressions; accept for satisfaction of them, the passion of thine onely Sonne: accept those most precious droppes of bloud which hee shed: accept the entire sacrifice of his blessed bodie, which he offered to thee in the most ardent flames of his loue. Grant him grace to know thee, and to know himselfe; thee in thy maiestie and mercy; himselfe in his offences and misery. Giue him vnfeined repentance for all his sinnes; with firme faith, constant hope, and sincere charitie. Giue him true humilitie, modestie, patience, temperance, chastitie and puritie of heart. Giue him a perfect resignation

## *The Sanctuary*

nation to thy good pleasure ; let him rest all his desires vpon thy wisdom , fauour and power : that hee may make that thine by his will, which in iustice pertai- neth wholly vnto thee. Giue him a good life, and a good death. Leade him through all the tra- uerses and perplexities of this world; and at the dreadfull houre of his departure from it, quiet and confirme his conscience, by the sweet inspiration of thy com- forts: That beeing safely guided by thee, vnto thee ; hee may there with the blessed company of Angels and Saints, fully finish those praises of thee, which here obscurely he hath begun. *Amen.*

(.:)

THE

THE  
SECOND  
PART

*of*  
The SANCTVARY  
*of a troubled SOVLE:*

---

BY  
S<sup>r</sup> IO. HAYWARD *Knight*  
D<sup>r</sup>. of Law.

---

PSAL. 19. 18.  
*The poore shall not alwayes bee forgotten, the patient abiding of the meeke shall not perishe for ever.*

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LONDON,  
Printed by GEORGE PURSLOW.  
1620.

THE  
SECOND  
PART

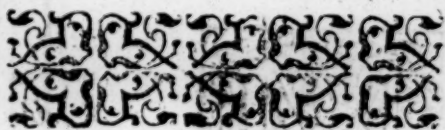
THE GARDEN  
OF EDEN

BY  
J. H. B. B.

IN TWO VOLUMES.

LONDON:  
PRINTED BY J. H. B. B.

1840.

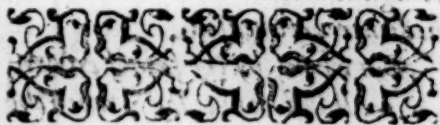


*To the Reader.*

1. **T**He state of the soule of man before his fall.
2. The state of man after his fall.
3. The state of the soule after regeneration.
4. The first cause wherefore the will is inclinable to sensuality.
5. A second cause of the same inclination.
6. Remedies against the naturall weakenesse or corruption of the powers of the soule.
7. Meditation and Prayer, inseparable twinnes.
8. Of imitating or collecting out of other Authors.

R 2

*Man*





## To the Reader.



AN, at his first creation, had a reasonable soule, (the very breath of GOD) infused into him: wherein originall iustice (the image of GOD) was most liuely & lonely by Gods hand engrauen. Hereby, all the powers of the soule were perfect and accomplished in their nature; being both able and expedit, for the orderly execution of their functions. The reason and understanding were cleere; the will and affections ordinate; the sensuall faculties, not only restrained from euill, but constrained to bee seruiceable to good. So that reason had full power and dominion over the will, and the will did gouerne the sensuall appetites; being the meane to hold them in obedience vnto reason.

But when, by the fall of Adam, originall iustice was lost; when the  
image

## To the Reader.

image of GOD was defaced in man; reason, which is the life of the soule, was much infecbled; The will was disordered and depraved; the sensuall powers did insult, and breake loose from their obedience; and haue euer since runne to their objects with so violent a course, that commonly they draw the will after them. Which also flattereth feeble reason (as Eue entised Adam) to taste of the forbidden fruite; euen to submit it selfe to the seruice of sensualitie: partly in contriuing meanes for accomplishing that which it doth affect; and partly in framing, either iustifications, or excuse, or concealement for the same. So as the first order of subiection and rule being inuerted, or rather peruerted, subuerted, everted in the soule; the sensuall faculties had full dominion ouer the will; and the will did gouerne and guide reason; being the meane to hold it in obedience to sense.

And albeit after our regene-

## To the Reader.

ration, reason, with the assistance of the will first enabled, then directed and governed by grace, recovereth such power over the sensuall faculties, that it may (in some degree) and often doth, reduce them to the first order of their obedience: yet for the most part it happeneth, that it is, either weake, or unwilling to execute this power; and that especially for two causes.

4.

The first is, for that the will, which is placed between reason and sensualitie, and apt to bee applied to either; contracteth the first familiarity (which commonly is most firme) with sensualitie. And this is done, principally in our childish age, and partly also in the yeeres of our youth: in which time the will is guided by sense, and is little or nothing commanded by reason. Whereupon it followeth, that the passions of sensuality, being by long custome, strong, familiar and pleasant to the will: and the first motions of reason, by reason of novelty, weake, strange and

## To the Reader.

and distastfull: it giveth it selfe fully to the familiarity of sense, and is afterwards hardly recovered to breake that amity, and to knit into acquaintance with reason.

5.

The second cause is, for that the sense giveth present payment of a certaine shadow, or shew of good; namely, of some sensuall commodity or delight: but the reward of reason, the true essential good which reason promiseth, and faith assureth, for a vertuous and religious life is upon a day: nothing is present but onely hope, and some small earnest of the promise. Now, although we know that there is no comparison betwene these in value, yet this false shew in such sort bewitcheth the wil; that it is content to entertaine and embrace the present appearance, and to desist from pursuit of the true future good. And thus the will being depraved, and drawne downe to the love of those things which are pleasing to the sense: reason is either so seduced thereby, that it is carried in

## To the Reader.

the same course of sensualitie ; or else remaineth so deiected in power , that it is altogether unable to restrain the will. Either the iudgement is so blinded , that it cannot discern what it ought to doe , or the strength so disabled , that it cannot doe that , which it doth discern and iudge fit to be done.

G.

Now , to correct this naturall either weaknesse or corruption of the powers of the soule , and to retaine them in that order of obedience and command , which is not onely iust , but expedient for the soule : three exercises of Religion are , both proper and also necessary : fasting , meditation , and prayer. Fasting , to breake the power of sensuality ; meditation , to stirre up and strengthen the forces of reason ; prayer , to invoke and implore grace , which onely is able to rectifie the will , and to curbe and controule the sensuall appetites.

The first of these , is properly an exercise of the body ; the other two

are

## To the Reader.

7.

are exercises of the soule. Fasting may oftentimes bee separated from meditation and prayer; and is then onely to be used, when the body is thereby made more seruiceable to the soule. But meditation & prayer are like Hypocrates twins; which did feede together, sleepe together, ioy together, weepe together, lye together, dye together: or like a paire of Turtles; whereof one being taken away, the other will first languish, and afterward die.

Prayer disposeth our soules to meditation; meditation supplyeth matter to our prayer; both giue strength and life the one to the other.

Meditation prepareth our soules, and maketh them fit to receiue GOD; Prayer inviteth that glorious guest, both entertaine him, and make him pleased to abide with vs.

Prayer is the speech of the soule vnto GOD; Meditation is the speech of GOD to the soule: both

## To the Reader.

make a familiar conference and  
conversing betweene GOD and the  
soule.

For this cause I haue endenou-  
red, in framing these deuotions  
(which are the best account that I  
can yeeld to the world, of my Sab-  
bath dayes employment) so to enter-  
mixe Meditation and Prayer, that  
they may seeme as it were, twisted  
into one thred. Alwayes to beginne,  
and to end our Meditation with  
Prayer: oftentimes in the midst of  
Meditation to break into Praier,  
sometimes in the midst of Prayer  
to pause upon Meditation. Which  
course how comfortable it may be to  
the consciences and soules of other  
men, I certainly know not; I could  
but make coniecture by my selfe.

What hath bene my perfor-  
mance herein, I will neither exte-  
nuate nor extoll: There is nothing  
but the goodnesse of GOD, which I  
will extoll; there is nothing, but my  
owne weakenesse, which I will exte-  
nuate and excuse. For other mat-  
ters,

## To the Reader.

ters, let them extoll their labours, who are priny to their owne negligent endeuours; let them excuse, who will make others priny to the same. Oncly, I will adde a few words for answere to those, who make light estimation of these and the like trauailes; upon conceit, that they are collected out of other Authors.

8.

First, the argument hauing been so long, so often, and yet neuer sufficiently handled, and to the worth; it is impossible that much should bee said therein, whereof much hath not been spoken by others: And yet the varietie may bee exceeding great: Euen as the same matter of wood and of stone, is neither polished nor fashioned in all buildings alike.

Secondly, it is our nicenesse, or rather negligence in this point, whereby many writings are like the plant Ephemeron; which springeth, flourisheth, and fadeth in one day. For in all faculties, their writings haue beene of longest continuance



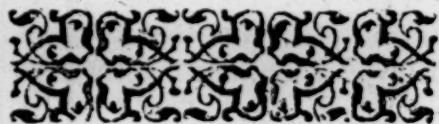
## To the Reader.

tinuance, who haue made fairest  
vse of other Authors. For mine  
owne, either Iudgement or Opinion,  
as I doe nothing the more value the  
Spiders webbe, for that she draweth  
it out of her owne bowels: so do I not  
esteeme the lesse of the hony-Comb,  
because it is gathered out of many  
flowers.

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The

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The Contents of this  
*second Part.*

**T**HE sinner examining the  
actions of his life, findeth  
himselfe enfolded in the snare of  
GODS wrath. §. 1.

Of the seueritie of GOD a-  
gainst sinne, and how grievous  
euery sinne is which willingly  
we commit. §. 2.

Of the paines and punish-  
ments which CHRIST endured  
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in the Garden. §. 3.

How hee was sold, betrayed  
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How hee was carried before  
*Annas*, before *Caiphas*, before  
*Pilate*, before *Herod*, and lastly,  
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How he was scourged. §. 6.

How

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thornes, cloathed in purple, o-  
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forthwith ledde to the place of  
execution. §. 8.

How he was crucified. §. 9.

How hee was mocked, and  
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How he pardoned the thiefe,  
how he tasted Vineger, and how  
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How hee dyed, and how they  
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§. 12.

Againe, of the grieuousnelle  
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vscth to with-draw vs from sin.  
§. 13.

A Prayer.

Another Prayer.

The



§. I.

The Sinner examining the actions of his life, findeth himselfe enfolded in the snare of G O D s wrath.

1. **H** Abite of sinne is dangerous to'our and hard to leaue.
2. Pleasures of this life seeme farre greater then they are.
3. All the time of our liues either si ful or vnfruitfull.
4. Our best actions are beautifull sinnes.
5. Whatsoeuer is vnprofitable, the same is damnable.
6. All the good that wee haue done, is inferiour to our bodily benefits.
7. Sinnes more vsauourie to G O D, then any thing vnto man.
8. No place of auoidance from G O D.
9. Originall sinne is all sinnes in power.
10. Our offences against G O D.
11. Our offences against our neighbour.
12. Weakeneses and offences in our solues.
13. A

13. A sinner may be said not to live.
14. Our facilitie in sinning.
15. Our best actions examined.
16. Good instructions badly regarded.
17. Our deuotions short and abrupt.
18. How soone wee are weary of diuine exercises.
19. Our ostentation, our coldnesse, our errors, our defects in doing good.
20. Our curiosity in matters of Religion.
21. Not any one of our actions iustificable before GOD.
22. Sinne, the death of the soule, and the life and soule of death.
23. Death is to be adioyned to our life.
24. Pleasures of this life most deceifull enemies.
25. Contempt and abasement of our selues not onely to be endured, but desired.
26. Griefe for want of griefe.



My soule! O weake!  
 O wretched soule!  
 feeble to all good-  
 nesse, able to any  
 euill; retire thy selfe  
 a while, from the tyring trauailes  
 of this life; lay downe the load,  
 both of heauy cares and light  
 con.

conceits, with which thou art extremely clogged. Remoue the veile from thine eyes, wherewith thou hast been carried blindfold, without any true either light or guide; in all thy endeouours, in all thy desires; in danger to step into euery pit of habituall sinne, wherein it is fearfull to continue, and out of which it will bee hard to arise.

1.

Gather together, O my soule! gather my scattered thoughts together, from ranging after the light and loose pleasures of this life; much more esteemed, of those who hunt after them, then of those who haue them: being like certain Apples which grow in *Iudea*, faire in shew, but turning in touch to a filthy fume. With-draw thy selfe, into thy selfe, euen into the most secret closet of thy conscience; shut out all things but onely God, who both filleth and encloseth all things. Consider before him,

2.

him, the nobility both of thy state, and of thy end; and examine diligently, how answerable thy workes are; vnto the worthinesse of them both. Say now to the world, as *Jacob* once said to his Father in law, *Laban*: These many yeeres haue I serued thee, and with exceeding both study and paines followed thine affaires: it is now time to breake from thy bondage, for else wilt thou send me empty-handed away.

3. Certainly, if I shall diligently examine my actions, if I weigh my wayes, if I try the foot-steps that I haue troden; I shall finde, that the whole time of my life hath been, either sinfull, or else vnfruitfull: and if I haue done any thing that seemed good, it hath beene in such sort, either counterfait, or corrupt, or some wayes vnperfect; that it was no better then a beautifull sinne. For
4. wherein haue I spent my childhood? wherein my youth? wherein

wherein all the dayes of my life that are past ? how haue I employed my worldly estate ? how my health ? how my naturall forces and abilities ? how haue I busied both the powers of my soule, and the parts of my body, which thou hast giuen mee ? the one to know, and the other to serue thee : How ? but either in idlenesse, or euill ; either in committing sinne, or in doing nothing.

Therefore, O wretched soule ! all the actions of thy life haue been, either hurtfull, or else vnprofitable ; either *depraued* with euill, or *deprived* of good : And if thus, contemptible ; if so, damnable. But if they be vnprofitable, wherefore doe I not account them also damnable ? Is it not true which the Truth hath said, that euery tree which bringeth not forth good fruit, shall bee hewne downe and cast into the fire ? Did not CHRIST curse

5.

Mat. 7. 19.

Mar. 11. 14



Mat. 25. 30

curse the Figge-tree, which did beare leaues, and no fruit? Was not the idle and vnprofitable seruant condemned, for not imploying and increasing his talent? Shal not our carelesse, either negligence or contempt of the seruice of GOD, bee the greatest piece of euidence, which Sathan will bring against vs at the dreadfull day of Iudgement? According whereto sentence is already drawne against the damned; not for *committing* any actuall euill, but onely for *omitting* to feede the hungry, to cloath the naked, to harbour the stranger, to visite those that were imprisoned or sicke. And doe I then esteeme it sufficient, that I haue sometimes abstained from euill, if I haue not also done that which is good?

Mat. 25.

No, no; I receiued my life for the seruice of GOD; and I must bee accountable how euery minute of my time hath been

em-

employed to that end. If it were possible for mee not to commit any sinne, it vvill bee sufficient to condemne mee, euen that I liued; if I were not both alwaies and entirely busied, in discharging some piece of duty towards G O D.

And, if all the good which euer I haue done, were laid together, set cleere either from corruption, or from defect; yet is it nothing to the bodily benefites which I haue receiued. In regard whereof I haue beene like an vnprofitable beast, which eateth more then he earneth: insomuch as it may be said vnto mee, as *Abraham* said to the rich glutton tormented in Hell: *Sonne, thou hast receiued (the reward of all) thy good in this life.*

What man would endure? what man could forbear that creature, which is not onely vnprofitable, but noysome vnto him? But thou, O gracious G o d! hast

6.

Luke 16.

hast not onely endured, but expected me; thou doest not forbear only, but fauour and feede me; more vnprofitable then any liuing Creature, more noysome then any dead.

7.

Out vpon me wretched soule! full both of vanity, and of ignorance; full of infinite miseries, and ( which exceedeth all miseries ) full of infinite vnsauoury sinnes; whereby I am made more vile then any beast, more abominable then any dung or carrion, worse then any thing which we commonly call nought. For nothing can be, in worth so contemptible, in filthinesse so intolerable to men, as a sinfull soule is vnto G O D.

What do I then? What thinke I? into what a dumbe dumpe am I driuen? O my G O D! what shall I say, now I am before thee? Being like vnto those who haue immoderately stuffed their stomack with Onions & Garlick; whom,

whom no man will heare speake,  
for the strong stinke of their  
breath. With what iron eyes,  
with what flinty forehead shall I  
sustaine the presence of thy Ma-  
iesty, who art both Iudge, and  
party, and witnesse against mee?  
And alas! I haue lesse hope to  
auoyd thy presence, then I haue  
heart to abide it. Thou didst fol-  
low *Adam* thorow the thicke  
bushes; *Jonas*, into the bottome  
of the Sea. *David* did not thinke  
heauen so high, hell so low, the  
whole world so wide; that it  
could afford any place, either  
secret or distant enough to a-  
uoid thy pursuite. How then  
shall I answer thee, whose pre-  
sence I am so little able, either to  
auoid or to abide? For, besides  
my originall corruption, which  
is (in power) all sinnes that are;  
I haue very much, yea, altoge-  
ther failed in duty, against thee,  
against my neighbour & against  
my selfe. I haue forgotten thee, I  
haue

20.

haue contemned other men, I haue not either remembred or regarded any thing but my selfe.

Towards thee I haue beene vnthankfull for thy benefites, rebellious and stiffe-necked in yeelding to thy inspirations, vnreuerent and negligent in matters pertaining to thy seruice. Which either I haue left vndone, or else haue performed them, neither with such readinesse, nor pure intention, as thou dost require; intermixing alwayes some regard, either of estimation or aduantage to my selfe. I haue beene more respectiue of ciuilitie, in offending the meanest friend of this life, then of conscience in offending thee; and haue beene more restrained both by shame and by feare, from committing a filthy fact in the view of man, then before thy pure and piercing eyes. I feared men more then thee, because I was blind, and did not see thee: I had onely fleshy eyes,

eyes, and therefore did I onely regard the sight of men ; but I was spiritually blind, and therefore obserued not thy diuine presence.

For all the treasure of graces, which thou hast bestowed vpon me, I haue not returned to thee the tribute of glory ; but haue vainly and falsely vsurped to my selfe the prerogatiue of praise, which did in right pertaine vnto thee, I haue not beene prouoked, to loue thee for thy goodnesse, to feare thee for thy iustice, to trust in thee for thy power : My little loue hath appeared, by the little paines that I haue taken for thy sake ; my little feare, by the great and manifold sinnes which I haue committed ; my little confidence and trust, by the tempests of my minde, vpon any troubles that haue hapned vnto mee ; not staying and settling my hope vpon thee. How haue I contemned ? how haue I

griued thee ? in suffering thee to call vpon me in vaine ? Neuer answering, neuer accepting thy heavenly motions ? Thou hast reuealed thy will vnto me ; yet so often as my wil hath encountred therewith, either by false interpretation, or flat resistance, my will hath preuailed, and thine hath taken the ouerthrow. Finally, if I make a true aecount betweene thy law and my obedience, why, then am I the foole, who hath said in his heart ; *There is no G O D.*

*Psal. 14. 11.*

II.

Towards my neighbour, I haue beene hard and seuer ; not louing him, as thou hast commanded vs to loue one another, like members of one body, which receiue life of one spirit. I haue had no sense of sorrow for his aduersities ; and haue bin so farre from relieuing either his troubles or his wants, that I haue scarce pitied him ; and sometimes both by speech and action,



action, haue beene offensive and  
grievous vnto him. I haue abused  
my superiours, by flattery; my  
inferiours, by contempt: bearing  
my selfe for the most part, as an  
Emmet to the one, and as an Ele-  
phant to the other. As for my e-  
quals, I haue either put my selfe  
before them, or else prosecuted  
them with extremity of disdain.  
I haue been sharper sighted into  
all mens vices, then into their ver-  
tues; being easily carried, to ag-  
grauate the one, and extenuate  
the other: and scarce haue I com-  
municated with any, but some  
part of my talke hath beene of o-  
ther mens liues.

Now, if I put my hand into  
my owne bosome; oh! how le-  
prous shall I pull it forth againe?  
What shall I finde that my heart  
hath been, but a puddle wherein  
filthy thoughts, like swine, haue  
alwayes beene wallowing?

What hath my mouth beene,  
but a vent, to breathe forth the



putrified sauer of my soule ? what haue mine eyes been , but the windowes ? what my eares, but the doores of destruction and death ? My vnderstanding hath been quick to represent to my will , both instruments and occasions to sinne ; my will hath been as a common Curtizan, embracing euery occasion vvhich hath been offered ; my memory hath beene a store-house of corruption , whereon my vvicked fantasie hath fedde. All the parts of my body , all the powers of my soule , haue altogether beene imployed in sinne ; all my life, motion, and being, haue beene a continuall prouocation of him, in whom I liue, moue, and consist. And as many members being vnited, make one whole and intire body ; so all my actions laid together, doe forme in mee one body of sinne.

I haue been too lightly carried, by the policy and strength

of the diuell against me; by my owne lusts, either raging or tickling within mee; by the world, outwardly either flattering or pursuing mee. In which cursed course, I haue had one of those fixe things which thou abhorrest; *Swift feete to commit euill*. I haue alwaies esteemed forbidden fruit most faire, forbidden pleasures most sweet, forbidden waies most secure.

*Pro. 6. 18.*

I haue not obserued either decency or sincerity in my behaviour; but all my conuersation hath beene cloathed with vanity. In opinion I haue beene obstinate, in iudgement suddaine, in good purposes inconstant, in will stubborne and stiffe; headlong in euill actions, heavy in good; full of waste words, ready to derogate from others, and to frame praises to my selfe; apt both to giue and to take offence. In humility I haue beene false, in desires violent, in hate implacable.

ble, in iesting sharpe, rash in censuring, peremptory in talking, fastidious in hearing, haughty to gouerne, hard to obey ; beeing more ready to interpret, then to execute that which hath beene commanded.

I haue burned more then the mountaine *Ætna* , in the raging flames of my affections. What vanity haue I not beene greedy to behold ? what haue I seene, whereon I haue not feasted my inordinate desire ? what haue I desired, which I haue not beene eager to effect ? how liuely haue I felt the tickling of ambition and vaine glory, and of dissimulation, seruiceable to them both, in labouring to couer my defects, and to make mee seeme other then I am ? How greedily haue I pursued the commodities and pleasures of this life ? wherein my desires haue beene so farre from being satisfied with thine allotment, that the

the whole world hath seemed too little to suffice them. I haue beene in some sort, more proud then *Lucifer*, more presumptuous then *Adam*. For they being in a high degree of beauty and perfection, had some motiue to think well and presume of themselves; but I, beeing bred (like certaine Flyes and Wormes) onely of putrification, being a vessell of most vile filth, haue notwithstanding presumed to rebell against thee. I haue shaken off thine obedience, and assumed a licentiousnesse to liue according to my proper lusts. I haue affected praise in all my actions, as though I had beene like thee; who onely art to bee praised in all thy workes: And if thou hast either crossed my purposes, or not fulfilled my desires; I haue beene stirred to storme against thee, as if thou hadst been one of my seruants.

Oftentimes vpon iniuries offered

ferred vnto me, partly prouoked, and partly light; a thick swarme of thoughts haue made tumult within me. Hereupon, pensiue and blind, I sought occasion of reuenge; I multiplyed counsailes, I mustered all malicious conceits: and when I had no man present, I formed within my selfe a set contention. I considered what was said or done against me, I framed both action and answer thereto; exercising my minde in an idle and imaginary reuenge, whereto I wanted both opportunity and power. So I haue beene often carried by couetousnesse and ambition, to please my selfe in the vaine conceits of riches and honour; alwayes immoderate, and many times impossible. In the vse of meates and apparell, vnder the colour of necessitie, I haue prosecuted my pleasure; and that which would haue beene sufficient for the one, was little or nothing

nothing to the other. In a word, I haue not indeauoured either to *abstaine* from any pleasure, or to *sustaine* any paine : the most light delights haue swayed my iudgement ; the most trifling troubles haue beene sufficient, not onely to vexe, but to ouerwhelme me.

Alas ! how swinishly haue I liued ? nay, it cannot well be said, that I haue liued at all : Hauing my soule alwayes eyther buried, partly in sleepe, and partly in sloth ; or else so busied in the cares and considerations of the false, either pleasures, or necessities of this life ; that I haue euer wanted, sometimes minde, sometimes time to thinke vpon thee ; and to doe any thing worthy the spirit & dignity of man. O dead life ! O obscure light of vnderstanding ! wherewith I haue beene carried foorth : forgetfull of things past, negligent of things present, improuident of things

13.

to come. I haue not respected any thing past, but iniuries or losse; nor regarded any thing present, but the contentment of my *aduerse* and *peruerse* will; nor projected for any future thing, but reuenge, or pleasure, or estimation or gaine. I haue beene studious, I haue beene industrious in this vnprofitable pursuit; wherein my gatherings are of no better reckoning, then is a building vpon sand; then an image of Snow set against the Sunne; then a heape of dust, subiect to dissipation by euery winde. Insomuch as I may now iustly complaine with S. Peter: *I haue travailed all day and taken nothing.*

Luk 5.

14.

And as for the manner of my sinning against thee, I haue so oft hardened my conscience, and cast away so farre all shame, that I made no more scruple to sinne, then to speake. Being carried against thee, with such faci-

facilitie; yea, boldnesse; yea, contentment & delight: that I could not haue done more, if I had expected no other life, if I had feared no iudgement, if I had beleued no G O D : But as if I had beene perswaded, that all the points of Christian beliefe were meere fables; and not Oracles from those diuine lips, that will not dissemble, that cannot erre.

Let mee bring the best of my actions to a true touch. All my deuotion hath beene gilded with hypocrisie; I haue rather seemed then beene religious: hauing the voice of *Iacob*, and the hands of *Esau*; in profession one thing, in practice another. I haue beene like the Serpent, which often changeth his skinne, but neuer disgorgeth his poison. I haue entertained many vices, vnder the shew and tearme of vertues: as vaine science for true wisdom; cruelty, for iustice;

15.



stice; rashnesse, for resolution; cowardize, for warinesse; obstinacie, for constancie; couetousnesse, for frugalitie; basenesse, for humilitie; pride, for generosity; lightnesse, for affability; presumption, for hope; vnadvisednesse, for zeale; distrust for feare: and generally, wanting either iudgement to discern, or will to embrace the true meane, I haue alwayes runne into one of the extremes; neuer endeavouring to *reforme* any vice, but onely to *conforme* it to some apparance of vertue.

16.

Gen. 41.

And although I haue receiued many good instructions, yet was I like to the Sea; which neither the riuers nor raines that fall into it, make any thing the sweeter: or like the leane kine which *Pharao* saw in his dreame; which after they had deuoured the fat kine, remained notwithstanding as ill-fauoured and leane as they were before. When I haue been  
par-

particularly and plainly reproued for any euil, I would either craftily, if not excuse, yet extenuate it; or else boldly, sometimes deny, sometimes defend it; or else maliciously, reproch them who reproued me: or if none of these, yet did I neuer thankfully accept, and carefully regard it; or if at any time I haue been touched thereby, with some sense of conscience for my sinne, yet haue I not left it: and so by reiterating my sinne, haue provoked thy wrath more deeply against me.

If I haue set into any course of Christian exercises, I haue presently broken the thred, and intermitted the continuance thereof: soone loathing the very *Manna* of heaven, the true streames of Paradise; and lusting againe after the Onions of *Ægypt*. And as one who taketh hot coales in his hand, and presently casteth them away, hath  
no

17.

no sence of their effects ; so I haue so lightly touched the mysteries of saluation, that I haue scarce felt from them any heate : they haue beene to me as meate swallowed down without chewing, and passing thorow mee without digestion; so farre either from encreasing or maintaining strength, that it doth rather en-damage health. I haue wearied my selfe, I haue lost my time, in going forward and backward, in rising and falling, in building and pulling downe, in rowling (as it is said) the stone of *Sisyphus*; in purposing, and not pursuing; in attempting, and presently shrinking backe. I haue turned my minde (like the Weather-cocke) vpon the least puffle of euery occasion ; I haue changed it (like the Camelion) into so many shapes and formes, as accidents haue beene offered vnto mee : not considering how dangerous it is to conceiue good  
in spi-

inspirations, and not to bring them to full effect. I haue worne out my whole age only in beginning; I haue alwayes failed almost in the assay.

When I haue settled my selfe to deuotion and prayer, O good G O D ! how tedious hath the time seemed, how irkesome hath the exercise been vnto mee? How dull, drowfie and lumpish haue I beene therein? How were my thoughts distracted? What haste haue I made vntill I had giuen ouer, to attend some other businesse or delight, which was more agreeable to my taste and liking? By this meanes, my prayers haue beene like the drinke which was offered to my Sauour, Wine mingled with Myrrh and Gall: and I haue beene as one of *Pilates* seruants, who bowed their knees vnto C H R I S T, and saluted him King; but therewith smote him and spate in his face.

18.

When

19.

When I haue done good vnto any man, I haue not forborne to boast thereof; I haue beene like the Hen, which cackleth at euery egge that she layes: insomuch as the thiefe of vaine-glory hath stolne away the acceptation of that which I haue done. In performing any other good worke, with what coldnesse haue I been carried? With how many either errours or defects hath it beene fraughted? And if it be true, that thou regardest, not so much the actions, as the intent; how many of my workes haue beene so free from vaine respects, that they should bee, I will not say acceptable, but tolerable in thy sight? For I finde that I haue been moued to doe them, sometimes at the importunitie of other; sometimes for custome and for manners sake; sometimes for my owne particular, either estimation, or contentment: neuer sincerely for the loue and seruice of thee.

thee. I haue neuer either loued or  
serued thee alone, because I haue  
not loued and serued thee for thy  
selfe.

If I haue busied my selfe in  
talking or meditating vpon di-  
uine matters, it hath beene rather  
in curious questions, then in  
points either necessarie to in-  
struct, or profitable to stirre me.  
I haue beene more studious to  
inquire where hell is, then how  
to auoid it : I haue beene more  
carefull to know, whether wee  
shall know one another in hea-  
uen, then either carefull or pain-  
full how to come there. I haue  
been forward to learne, what  
thou hast not esteemed necessa-  
rie to teach ; I haue had eares to  
listen, where thou wouldest not  
haue a tongue to speake. To  
conclude then as I began; If I  
examine my actions, if I weigh  
my wayes, if I try the footsteps  
that I haue troden, I shall not  
finde any one of them ; one is a  
small

20.

21.

small number, and yet I assure my selfe, I shall not finde any one, that may be iustified in thy sight. My beginning was corruption; my continuance hath beene sinne; my end shall bee death, the reward of sinne.

22.

O sinne! the death of the Soule, and the very life and soule of death; I would not *repell* thee, when thou didst present thy selfe vnto mee, and after entertainment I am not able to *expell* thee. O voide of all sparkes of piety! O worthy to be lamented with no other teares, then were shed for the destruction of Ierusalem! Miserable is the day of my birth, but more miserable shall be the day of my death: for then all delights of this life will bee turned to a smoke, to a shadow, to a dreame, to nothing; and then will bee the beginning of euerlasting torments.

My soule is weary of my wicked life; I grieue to liue, and

and I feare to dye. What then shall I doe, perplexed sinner? but absolutely neither, and in a manner both? Euen to dye so long as I liue. To liue, I say, in lamenting the errors of my life; and to consume all the parts of my life to come, in bewayling e-uery part thereof which is past.

23.

I will therefore esteeme both the pleasures and preferments of this present life, my most deceitfull and flattering enemies. I will reioyce onely, when I can be sorrowfull for my sinnes; when all dishonours and punishments runne vpon me for them. I will also take armes against my selfe, and be cruelly seuer, both in punishing and despising this vile dunghill; the stinke whereof I am vnable to endure. In al things I will seeke nothing, but the honour of G O D, and the contempt and confusion of my selfe. And because I alone am not sufficient to abase and abhorre my selfe

24.

25.



selfe as I haue deserued (because man beeing in himselfe either sin or nothing, who can discend to the bottoine of his miseries, and contemne himselfe as these two require?) I will therefore craue aide of all creatures in the world, and desire to bee despised by them, for so much as I haue done the like to the Creator of them all, I will pray and prouoke all men to take compassion vpon mee, and will loue them with true affection that shall helpe me herein.

26.

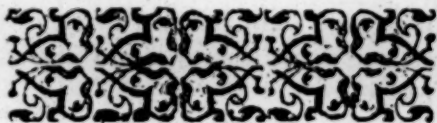
But it is a great increase of my miserie, that I am not yet so sharply touched with sorrow, as both my present distresse, and imminent dangers vrgently require. It griueth mee that I am not sufficiently griued for my sinnes; but still goe on so carelessly affected, drawing in the delights of this world so securely; as though I were vterly ignorant of mine own condition;

dition; as though I had already passed the day of my death, the day of my account; as though I had already escaped the paines of hell, and did even now raigne with thee in the state of glory.

What dost thou? O vnprofitable soule! O sinfull! O senselesse soule! wherefore art not thou more liuely moued: What present taste of *ioy* dost thou *enjoy*? What future either hope or expectation dost thou either feele or feede? Thy sinnes wrap thee in the wrath of GOD; and thy death, thy iudgement, thy torment, is at hand.

O condition! O times! And how then sleepest thou? O dull soule! not dull, but dead, if thou startest, if thou tremblest not at the sound of these terrours. Dry and withered tree, worthy to be cut downe and cast into that fire, which doth alwayes burne and neuer consume; Where are thy fruits?

fruits ? What hast thou euer brought forth but sharpe and sowre sinnes ?



§. 2.

Of the seuerity of GOD against sinne, and how grieuous euery sinne is which willingly wee commit.

1. **G**ODS seueritie against sinne by example.

2. GODS seueritie against sinne by his Word.

3. Multitude of sinners is no excuse for sinne.

4. No sinne is to be esteemed small.

5. Euery sinne is a contempt of GOD.

6. The lesse our sinnes seeme vnto vs, the greater is our contempt.

7. Sinne breedeth in vs a hate against GOD.

8. The difference between an Atheist and a sinner.

9. Sinners are in open hostility with GOD.

10. In regard of our selues, our finnes are iniurious to GOD many wayes.

11. The losse which a soule incurreth by sinne.

12. Wherefore eternall punishment is inflicted for a temporall offence.

13. The first reason, drawne from the goodnesse of GOD.

14. GOD vseth mercy towards the damned.

15. The second reason is drawne from the greatnesse of GOD.

16. A sinner onely is rebellious against GOD.

17. Seuerer iudgements of GOD against sinne.

18. GOD declared his hatred against sinne, by the sufferings of his Sonne.

19. A Prayer.

20. The crucifying of CHRIST is the greatest action that euer was in the world.

21. Our life should bee a dying with CHRIST.

22. Minds set upon matters of this world, are alwayes unfruitfull.

23. What GOD requireth of vs.



Eraduēture thou  
supposest, that  
GOD noteth not  
the number of  
thy sins. What?  
hee that num-  
breth thy haire, wil he not num-  
ber and note thy sinnes? Consi-  
der then, (O willing to deceiue  
thy selfe) how seuer and rigo-  
rous GOD hath declared him-  
selfe at all times, both by example  
and also by his Word; as well in  
observing as in punishing offen-  
ces. This is manifest, by the curse  
which hee cast vpon *Adam*,  
and vpon all his posterity, and  
(in a sort) vpon all creatures, for  
once violating one commande-  
ment: by the drowning of the  
whole world: by the reprobati-  
on of *Eſau* and of *Saul*: by the  
destruction of *Chore*, *Dathan*  
and *Abiram*, and of the whole  
Tribe of *Beniamin*: by the pu-  
nishment of *Moses* and of *Da-  
uid*: and by the like iudgements  
vpon

vpon many other, whom G O D  
had more cause to spare, then hee  
hath to tolerate thee ; for lesse  
and fewer sinnes also then thou  
hast committed.

Hereupon it is said, that G O D  
is a iust, a great, a terrible G O D ;  
and that it is a horrible thing  
to fall into his hands. And al-  
though C H R I S T came into the  
world, in all mercy and mild-  
nesse, with infinite loue, with in-  
estimable liberalitie, to redceme  
vs ; yet in the point of taking ac-  
count for our actions, hee pro-  
fesseth that hee is a seuerer man,  
reaping where hee sowed not,  
and gathering where he cast not  
abroad ; punishing, not onely  
those, who either riotously or  
negligently mis-spend his trea-  
sures, but those also who idly  
refuse both to exercise & increase  
them. He threatneth damnation  
also, not onely to those, who  
worke iniquitie, but to those like-  
wise who are not clothed with

I.  
*Dent. 10.*  
*Heb. 10. 31*

*Mat. 25.*

*Mat. 3. 41.*

T righ-

*Mat. 22. 13.* righteousnesse, whom hee shall  
*Mat. 13. 33.* finde asleepe, whom not attend-  
 35.  
*Mat. 25. 12* ing his suddaine comming, with  
 Oyle in their Lampes. Hee pre-  
 scribed to the Ruler no other  
 rule, whereby hee might bee sa-  
 ued, but by keeping the com-  
*Luke 18.* mandements. Hee left also in  
*Mat. 19. 17* charge to his Disciples, *to keepe*  
*Joh. 14. 1.* *his commandements*, and to teach  
 men to obserue all his comman-  
*Mat. 28. 20* dements whatsoeuer: otherwise  
 they should bee so farre from  
*Ioh. 14. 2.* louing him, that they could not  
*1. Ioh. 2.* know him.

Further, hee hath eyther  
 threatened or warned vs, that  
 whosoever shall breake one of  
 the least of his commandements,  
 hee shall be called the least in the  
 Kingdome of Heauen: that his  
 Creditors must pay the vtter-  
*Mat. 5. 19.* most farthing: That we shall be  
*Mat. 5. 26.* called to a most strict account;  
*Mat. 25.* *insomuch as not so much as an idle*  
*Mat. 11. 36* word, as our errors, as our very  
*Eccle. 15.* righteousnesse shall escape iudge-  
 ment:

ment: that all other respects set *Luke 12.*

aside, euery man shall bee dealt  
withall euen as hee hath done: *Mat. 16. 27*

that the way is so hard, and the  
gate so straight which leadeth to  
life, that few shall either finde or  
follow it. *Mat. 7. 3. E*

But thou wilt say, perhaps,  
that there are, if not greater, yet  
more sinners besides thy selfe;  
and those also not of the mea-  
nest sort. Ah foole! doth hee de-  
serue a lesse punishment, who  
killeth an innocent accompani-  
ed with others, then hee who  
murdereth an innocent alone?  
doth a man indure lesse paine,  
if hee burneth with many, then  
if no other burnes but himselfe?  
This is indeede the accomplish-  
ment of absurdity, to suppose  
that one sinner shall beare out  
another: for herein also might  
the diuels receiue comfort, be-  
cause they are many. But it is ra-  
ther an aggrauating of thy finnes,  
that hauing examples on both  
T 2 sides

*Mat. 5. 8.*



sides set before thee; thou hast in thy corrupt choice followed, not the best, but the most: that having company of both sorts offered vnto thee, thou hast ioyned thy selfe to the great men, rather then to the good: that vnderstanding both the importance, and necessity of thy danger; thou didst weakely want, either will to abhorre, or indeuour to decline it.

4.

But thou supposdest, peradventure, that thy sinnes are not great: and therefore, although they may bee seuerely examined, yet shall they not bee so sharply punished. *Sinnes not great?* I would the great Iudge would so esteem them: I would I could rightly say so; I would indeede it were so. And yet, a City may as well be taken, at a little hole, as at the large gates; a man may as soone bee drowned in a small River, as in the maine Sea; a Souldier may as readily bee slaine, by a round bullet,

bullet, as by a long Speare : and those finnes which wee esteeme not great, are alwaies sufficient enough, and sometimes most dangerous, in working our destruction.

But how dare a man account any sinne to bee small ? Is not every sinne ( by preuarication ) an opprobrious reiecting of GOD ?

And can it bee a small offence to dishonour, to despise so great a maiestie ; and one who is so exceedingly, both beautifull in himselte, and beneficiall towards thee ? Consider then, O wretched soule ! either maliciously blinde, or grossly ignorant ; what an intolerable iniury thou offerest to GOD by every sinne, which wittingly thou dost commit ; and that as well in regard of him, as also in regard of thy selfe.

In regard of GOD, every sinne is iniurious, by reason,

partly of the contempt, and partly of the hatred which by that meanes is occasioned against him.

5.

For as in every other election, so whensoever with aduise-ment thou giuest consent vnto sinne, thy vnderstanding entreth into an actuall deliberation (although at all times thou doest not discern it) in weighing the sweetnesse of the sinne, which thou art about to commit; with the fauour and friendship of Almighty God, which thereby thou must assuredly lose. And hauing deliberately ballanced them both, thou reprobuest the wisdom of G O D, and shakest off thy obedience to his order and disposition; preferring before it the law of thy lusts, and bearing thy self rebellious against him: thou contemnest that infinite goodnesse & grace, which ought of all creatures to bee affected; and shewest thy selfe vngratefull

full to his loue, which with all submission thou art bound to embrace.

Now what greater indignity can bee imagined, then so vilely to value the Maiestie of G O D (to which as to their last end all men ought to referre their actions) as to preferre a vaine point of estimation, a trifling delight or aduantage before it? and (as G O D himselfe complaineth by his Prophet) *To dishonour him for a handfull of barley, and for a piece of bread?* Insomuch, as the lesse thy sinne seemeth vnto thee, the greater is thy contempt; in forsaking him, to pursue it; in reiecting him, to enioy it. What like iniury was euer offered to CHRIST in this world? That of *Iudas* in selling him? But *Iudas* sold him for thirty pieces of siluer; and thou many times for a base and beastly pleasure. That of the Iewes in refusing him, and choosing *Barrabbas*?

Eze. 13. 12.

6.

But they refused they knew not whom ; and thou knowest whom thou doest refuse. Finally, *Indas* sold, and the Jewes rejected CHRIST but once ; but thou doest both, so often as with deliberation thou committest any sinne.

7.

And it is not onely a carelesse contempt which a sinner beareth against the Maiestie of GOD, in valuing euery vanity aboue him ; but therewith also such a cruell hate, that hee would (if he were able) disarme him of his authoritie, pull away his power, and euen cast him out of his state: secretly wishing (howsoeuer he carrieth his countenance and speech) that there were no immortallitie of the soule, no account of our actions, no reward, no reuenge ; and in a word, no GOD to punish sinne : that hee might more boldly bathe himselfe in the imaginarie contentments and pleasures thereof. For

8.

which

which cause there seemeth to bee no great difference betweene an Atheist and a sinner ; because, as the one thinkes there is no G O D, so the other wisheth that there were none.

Hereupon G O D, who exactly feeleth the pulse of our hearts, who searcheth the most secret thoughts, and seeth this traitorous affection of sinners against him; declareth them for his enemies in diuers places of the Scripture, and denounceth open hostilitie against them. As namely, where it is said, that hee hateth both iniquitie, and those who worke it; that all the thoughts, words and workes of the wicked, even their good actions also are abominable vnto him; inso-much, as hee cannot endure sinners to praise him, or to talke of his Testament, or to prophane his name with their vnleauened lips. The Prophet *David* saith: *Loe, thine enemies* ( O L O R D )

50

*Psal. 5. & Psal. 11.*

*Pro. 15. Ecd. 1. Psal. 50.*

*Psal. 92.*

Dent. 32. 41

*Loe, thine enemies shall perish: and all the workers of wickednesse shall bee destroyed. Also, the LORD himselfe thus threateth the wicked, thus thundreth against them, in these tearmes doth openly defie them: If I whet my glittering sword, and my hand take hold on iudgement, I will execute vengeance on mine enemies, and reward them that hate me. I wil make mine arrowes drunk with bloud, and my sword shall eat flesh, when I begin to take vengeance of the enemy.*

10.

Now in regard of thy selfe, thou offerest iniury to GOD whensoever thou sinnest, in that thou doest thereby deface and mangle his liuely Image, drawne by himselfe in the substance of thy Soule. Thou prophanest his holy Temple, which he hath cleansed and consecrated for himselfe, and makest the same a dung-hil of vncleane drosse, a very den of Dragons and Diuels. Thou expellest him

him out of the iust possession  
which hee held ouer thee as a  
Father; and *compellest* him as a  
Iudge to layle thee by Iustice.  
Thou dispoilest thy soule of her  
riches, of her robes and heauenly  
attire; thou woundest it euen to  
the heart, and doest very abomi-  
nably both deface and defile it.  
Thou abushest all the gifts and be-  
nefits of G O D to his dishonour;  
like vngrate and vngracious  
debtors, vwho oppugne their  
Creditors with their own goods.  
For that vnderstanding which  
G O D gaue thee to meditate  
vpon his Law, thou dost *conuert*  
or rather *peruert*, to deuise how  
to transgresse it: the will which  
G O D gaue thee to loue him  
aboue all things, and thy neigh-  
bour as thy selfe; thou doest de-  
file with horrible hate: the tongue  
which hee lent thee to powre  
forth his praises, thou blottest  
with blasphemies & vgly oathes:  
those hands which hee framed as  
instru-



intruments to feede and defend the poore, doe waste their strength in cruelty and rapine: thy whole soule and body, all the faculties of the one, all the sense; and members of the other; thy abilities, thy health, thy strength, thy life, which vvere appointed for the *holy* seruice of G O D, are *wholly* imployed to his dishonour.

Pro. 13. 21.

Psal. 10.

II.

Hereupon the Scriptures conclude, that sinne maketh men miserable; and that they vwho commit iniquitie, hate their owne soule. Because, by embracing sinne, the soule loseth; *First*, the grace of G O D, with all the vertues and consolations of the holy G H O S T (especially the comfortable guest of a good conscience) which do vsually attend or accompany that grace: *Secondly*, it is cast out of the fauour of G O D; whereby it loseth; *First*, his protection and prouidence in matters of this life;

life; *Secondly*, all expectation and right of the ioyes and felicities of the life to come. And vpon the priuation of all this good, it standeth necessarily possessed with three contrary euils. *First*, it is made subiect to sinne, with all the impurities and horrors (especially the sting of a guilty conscience) which vsually attend or accompany the same. *Secondly*, it remaineth in this life, in the power and possession of the Diuell; who ordereth all the actions therof, who directeth what soeuer it doth. *Thirdly*, hauing renounced CHRIST, and made it selfe a persecuter of him, defiling and treading vnder foote his most precious bloud; it is engrossed in the book of perdition, and abideth in terrible expectation of iudgement and fire.

And that thou mayest not, O secure soule! either maruaile or doubt, that eternall punishment should bee inflicted for a temporall

rall offence ; consider further, that euery sinne is so infinitely both hainous in it selfe, and hatefull to G O D, as it is impossible for any mortall wit, either to vtter or vnderstand. The reason hereof consisteth in two points ; one drawne from the goodnesse of G O D, the other from his greatnesse.

For the goodnesse of a party, as it doth much increase the quality of an offence offered vnto him ; so doth it cause in him an hatred of euill, answerable in proportion to it selfe : insonmuch, as the better any one is, the greater is an offence committed against him, and the more doth he hate and abhorre any euill. And therefore, as G O D is infinitely good, so is any sinne against him infinitely euill ; so doth hee infinitely both loue vertue, and hate vice ; and so will hee infinitely in the end, recompence the one, and punish the other.

And

13.

And hereby an errour appeareth, wherewith many are possessed; who, because G O D is mercifull, and good, are emboldened to presume to perseuere in their sinne. Assuredly, G O D is mercifull, and therefore to be praised; G O D is good, and therefore most worthy to be honoured and obeyed. If thou dishonourest so good a G O D, the more thou shalt extoll his goodnesse, the more doest thou aggravate thine owne offence: thou doublest thy euill, in making his goodnesse the cause thereof. It is the part of iustice to defend the dignity of this goodnes, and not to suffer so high an iniury to passe vnpunished.

O vnspeakeable goodnesse of G O D! knowne by faith, pursued by hope, tasted by loue, possessed by glory: O insearchable goodnesse! which iustificth the Law of eternall punishment, for a temporall offence; then which,  
in

14.

in the iudgement of man; nothing seemeth more strict, nothing more rigorous. For, seeing thou, O LORD, art a bottomlesse depth of goodnesse, an endlesse Ocean of mercies; as thou art liberall in rewards, so art thou pitifull in reuenge: alwaies thy rewards are greater then our labours, and thy punishments alwaies lesse then our euill. Thy mercies are above all thy works; thou fillest all places with thy mercies. Not heauen and earth only, but hell also; which is the place of the rigour of thy iustice. For no man dareth affirme, that thou vsest not mercy towards the damned; and that their sinnes are not far aboute their torments. How then may wee say, that the paines of Hell, both endlesse and intolerable, are not only iust, but fauourable, in regard of any temporall sinne? Thy goodnesse, O LORD, is so incomprehensible, that all the torments of hell are to be

be esteemed a milde punishment, to him who shall presume to offend it.

Againe, the greatnesse of an offence is esteemed, according to the greatnesse and worthinelle of the party against whom it is committed; as the same iniury offered to a Peasant, and to a Prince, standeth not in one degree, as principally of offence, so consequently of punishment. Hereupon it followeth, that seeing GOD is a GOD of vengeance; *A great GOD, mighty and terrible*, who sitteth vpon the heauens, and presseth the earth with his foote: *Whose looke dryeth up the depths, and whose wrath maketh the mountaines to melt.*

Who with a word made all things, and with the same facilitie doth gouerne, and is able againe to destroy them. Who worketh all things, and is neuer distracted; who worketh alwayes, and is alwaies quiet. Who

is

15.

Heb. 8. 30.

Deut. 10. 17

Esay 66. 1.

Esai. 8. 23.

Dan. 3.

Esa. 3. 27.

is in all places, and neuer moueth; who both filleth, and also incloseth all things. Who sitteth in his Throne of estate, environed with flaming Chariots, and casting a swift flood of fire from his countenance; whom many millions of Angels attend and adore. Whose face is burning, whose lips are full of indignation, whose tongue is a deuouring fire, and whose breath is a violent flood. Before whom the Starres are obscure, the Angels vncleane, all beauty base, all strength feeble, all knowledge vaine, all goodnesse either imperfect or euill; all perfections farre more dimme, then is the light of a Candle in the cleere Sunne-shine. At whose presence all powers, euen the diuels stoupe and tremble. Vpon whose vertue and will all Creatures depend; receiuing the influence of some beames of his Maiestie; whereby they doe both act and con-

consist, and without which they presently perish. Whereupon they all (with a reuerence composed of ioy and of feare) both honour and feare him, in accomplishing those actions for which they were created; except onely a sinner, who imboldeneth himselfe to rebell against him. In a word; seeing He is who He is. An infinite Being; in comparison of whom all things that are, haue no true being; as proceeding and depending altogether of him, who proceedeth and dependeth only of himselfe: Who onely knoweth what he is; and the more inferiour we are to his Essence, the further wee are from comprehending it: in so much as hee who thinketh fully, either to describe or praise him, shall infinitely abase his greatness by the one, & his glory by the other. Seeing, I say, that the greatness of G O D is infinite; seeing also that euery sin which  
adui-

*Exod.3.*



aduisedly wee commit, is not on-  
ly a proud contempt of him, but  
a malicious blowe set vpon his  
face : It followeth, that the great-  
nelle or guilt of euery such sinne  
is also infinite ; and consequent-  
ly, that it deserueth infinite both  
hatred and reuenge ; euen equall  
to the maiesty that is offended.

17.

Hereupon is grounded a Iu-  
stification of many iudgements  
of GOD in punishing sinne;  
which in the shallow sence and  
censure of man, seeme not onely  
strange, but admirable, and al-  
most incredible. As that for one  
proud thought against his maie-  
stie, so many millions of Angels,  
created with exceeding priuiled-  
ges of perfection, were cast out  
of glory, and irreuocably con-  
demned to hell-fire. That for ea-  
ting the forbidden fruit, at the  
prouocation of another; *Adam*,  
with all his posteritie, yea, all  
creatures of the earth were cur-  
sed. And although many are de-  
liuered,

liuered from the guilt of that sinne, yet the chastisement thereof, by many temporall miseries beateth grievously vpon them. Neither would the wrath of GOD the Father be satisfied, for the eternall punishment of that disobedience, but by the sufferings of his onely Sonne. Who albeit hee was both innocent, and infinitely beloued; yet when he had subiected himselfe in our flesh to his Fathers iustice, it ceased not to loade him with labours and miseries, to double many heauy blowes vpon him; vntill hee laid downe his life, and surrendered his soule into his Fathers hands.

And that thou maiest (O my soule) most plainly perceiue, the inestimable hatred of the FATHER, against sinne, together with the liberall loue of the SONNE towards thee; call to thy consideration, what sharpe and seuerer stripes, the one inflicted,

18.

fllicted; the other endured; that thou mayest bee prouoked thereby to order thy actions, with feare of that iustice, and loue of this mercy: otherwise to assure thy selfe, that thy charge shall receiue incredible increase, for contemning the one, and abusing the other.

*A Prayer.*

19.



And thou, O sweet SAVIOUR, make clay againe with thy spittle, to anoint my eyes: that I may see the sorrows which thou didst sustaine. Bring me, thy vnworthy seruant, into the treasure of the true Temple; that I may behold what an offering thou hast made to thy Father for mee: peraduenture I shall be stirred thereby to offer to thee two mites of praise, which thy goodness

ness will vouchsafe to accept. I beseech thee, wounded CHRIST, to guide my vnderstanding, that I may think of thee what I ought, and soften my soule, that I may feele what I thinke. I summon you, all the thoughts of my soule, that you presently appeare, and attend my SAVIOUR in the greatest action that euer was in the world. For the making of GOD, Man, was the most wonderfull work that euer GOD made: and all actions are very shadowes, in regard of the crucifying of that GOD-MAN. And in vaine did hee suffer torments for me, if I take not a touch of them, if I doe not vnderstand them.

O good IESV! O the loue of my soule! open to me thy bloudy side, that I may collect therein my dispersed desires: let mee esteeme the pouerty, the ignominie, the foolishnesse of thy Crosse, before all the glory and gaine

gaine of this mortall life ; before all the wisdom & wealth that this world can afford. Let thy paines quench in me all putrifying pleasures ; Let the continuall memory of thy sharp and shameful passion, restraints my desires, from the riotous pursuite after worldly vanity.

O sweet I E S V ! I desire nothing more in this life, then with thee to bee crucified ; I would not liue, but to die with thee : for I would not liue but only in thee ; and it is manifest that I liue not in thee, if thou dyest without mee. Therefore O Lord I E S V ! either take away my life, or worke in my soule the effects of thy death : for wherefore was I borne, but to dye with thee ? to embrace thy naked body vpon the Crosse, with the armes of all my affections ? to runne into thy wounds, and there to settle my abode ? This I must endeavour, this I doe intreat, this with all  
the

the forces of my soule, I wil both pray for and pursue; for this I renounce all other things; for this I will forsake my selfe. O sweet SAVIOUR! feede mee with thy flesh, inebriate mee with thy blood; giue mee thy wounds, O LORD! and I desire nothing else. For since I am naturally enclined to loue flesh and blood; here is flesh and blood, which I will alwayes both loue and adore. They are my Physick, my foode, my rayment, my riches, my ornament, my defence: they are my whole life; they only are sufficient for me.

Gracious LORD, wherefore hidest thou thy selfe? wherefore hearest thou not thy distressed seruant? Thou camest into the world to seeke sinners, and wilt not thou thy selfe be found? thou hast giuen thy selfe vnto me, and for me, and shall I not be partaker of thee? Thou hast made for me the heauens, the earth, and

22.

all the riches therein contained; but who desireth these things at thy hand? Take them, O LORD! take them all vnto thee; and distribute them where thou thinkest meete: I haue, neither neede, nor pleasure in them; they are not able to satisfie my soule. As the mountaines which containe Mynes of siluer and gold, are alwayes vnfruitfull; so are the minds that are set vpon them. I demaund of thee nothing but thy wounds, nothing but thy bloud; all things are base vnto mee, in regard of thy ignominious death. This is all my want, this onely I desire: I desire neither the plenty, nor pleasures, nor preferments of this world; but only thy wounds; my soule is desirous to enter into thy wounds, and to bee refreshed with thy bloud.

What am I? O desire of my soule! that thou shouldest not admit my poore petition? haue

vnworthy, I grant, to receiue any fauour from thee; but of thy goodnesse, I beseech thee, doe me that fauour which thou didst to a thiefe; that I may bee crucified with thee, that I may suffer by thy side, that thy death may inseparably adhere to my life: that all my happinesse, all my hopes, may be fast fixed vpon thy Crosse. For as it was the greatest fauour which thou couldest doe to vs, to suffer for vs: so is it the next, to giue vs license to suffer with thee.

O good I E S V ! what shall I returne to thee, for this thy passion? For it is a greater benefit that thou diddest dye for mee, then that thou didst make all creatures for mee. What recompence then shal I giue vnto thee? For I haue nothing but frō thee, neither can I doe any thing without thee. O my Redemption! I heare thee cry hourly vnto me; *Sonne, giue me thy heart.* My heart,

Pro.23. 26.



heart, liberall LORD? Why, thou hast giuen thy selfe wholly to me; and shal I returne nothing to thee but my heart? Ah! how gladly would I giue it thee; but it is so vnquiet, and so vn-cleane, that I dare not presume to present it before thee. But take it, louing LORD! take that whereof thou talkest; *command* that which thou *demandest*. And as *S. Peter* said vnto thee, when thou didst wash his feete; *Not my feet onely, but also my head and my hands*: so, not my heart only, but all my members. Take my heart, I say, vnto thee, which thou hast bought with the dearest bloud that euer was shed; scourge it, crucifie it, kill it, and reuiue it: that it may become both willing and worthy to remaine with thee.

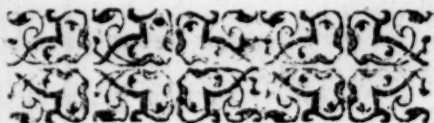
O King of glory! what an honour is it to our hearts, to be both accepted and desired of thee? who would not preferre it, before all the preferment of this world?

world? Mercifull LORD! is this all thy gaine? is this all our gift? I see then, that thou desirest nothing but our aduancement: that wee cannot giue thee any thing, but that which doth increale our good. Thou desirest not our substance, but onely our selues; not for any necessity, but altogether for pitie: and for this thou giuest thy selfe to vs againe. Thou giuest thy selfe wholly to vs, if we will giue our hearts vnto thee. Certainly, if my heart were as great as the Heauens, if it were worth ten thousand worlds; seeing thou, O LORD, desirest to haue it, it shall no longer abide with me: I will not apply it to any creature, but will entirely yeeld it vnto thee. *My heart is ready, O GOD, my heart is ready; I will sing and giue praise with the best member that I haue.*

Psal. 108.

O my kindred & kind friends!  
O all creatures of this world! ye  
theeues and harlots, in stealing  
V 3 away

away my heart from my G O D:  
depart from mee, I will not serue  
you; you are no wayes able, ey-  
ther to comfort or content mee.  
Let the world serue it selfe, as it  
may; I will serue the L O R D  
with all my heart. Take thou my  
vncleane heart, O L O R D! and  
first purge it, then tye it to thee  
with the chaines of thy loue: that  
it may follow thee in all the steps  
which thou hast troden for mee.  
Let it attend thee, into the Gar-  
den, before the High Priests, be-  
fore *Herod*, before *Pilate*: take it  
vp to the Crosse with thee; put it  
into thy bosome, through the  
wide wound of thy side; take it  
with thee into thy graue, that it  
may arise with thee from the  
dead, ascend with thee from  
sinners, and reigne with  
thee among thy  
Saints.



§. 3.

Of the paines and punishments  
which C H R I S T endured for  
sinne : And first, of his Agony in  
the Garden.

1. **C**H R I S T did most manifest and  
declare his loue towards the end of  
his life.
2. The doctrine of C H R I S T what it  
was.
3. What were the actions and carriages  
of his life.
4. With whom C H R I S T was accompa-  
nied in the Garden of Gethsemanie.
5. C H R I S T began his conflict with  
Prayer.
6. Foure point's to bee observed in Prayer.
7. A short Prayer.
8. Wherefore C H R I S T prayed.
9. Wherefore hee prayed that this Cup  
might passe from him.
10. The bodily torments of C H R I S T  
were not comparable to the torments of his  
soule.

11. These torments are testified by his bloody sweat.

12. Our finnes were the burthen under which he did sweat.

13. Sinne did lye most heauy upon CHRIST, and wherefore.

14. The sufferings of CHRIST how intolerable they were.

15. We are prouoked thereby to loue him, and abhorre our finnes.

16. A Prayer.



And omitting the basenesse of his birth, the manifold miseries of his whole life; wherein he tooke vpon him the shape, not onely of a sinner, but of a seruant: Consider (O my Soule) the time only of his death, wherein most especially hee manifested his loue. For, as euery naturall motion groweth more vehement towards the end; so the loue of CHRIST towards the true Church, his Spouse, and consequently towards euery soule which

which is in the state of grace, received no increase, because it could not (for he loved vs alwaies in the same degree, wherein hee loueth himselfe; and if hee could haue borne greater loue to himselfe, the same hee would haue borne towards vs) but did more manifest and declare it selfe, towards the end of his life. And as many kinds of fire, the more water we cast vpon them, the hotter they burne; so, both the apprehension and presence of death, were so farre, either from quenching, or from cooling his loue, that they enflamed it with a more liuely light.

Therefore, as in all the passages of his life, from his Cradle to his Crosse, so most especially towards his death, all his doctrine was the true rule of wisdom; milke for the weake, meate for the strong, medicine for the sick: not too deepe for the simple, nor too shallow for the wise: but as a

Ezech. 2.

foord, wherein the Lambe may wade, and the Elephant swimme. All his actions were, the workes of Iustice and of Mercy : examples of all vertues, but most especially of humilitie, the foundation of all other vertues ; and of loue and pitie, whereof our miseries stood most in need. All his carriage was a pure Glasse, wherein wee may espy, whatsoeuer is either wanting or amisse in our behauiours ; euen the Booke which the Prophet saw, written both within and without ; within by instruction, without by example of life ; wherein we haue, what to contemplate, what to imitate, what to admire : whereupon whosoever doth, not onely study, but (like the Prophet) feede, hee shall attaine inestimable, both knowledge and vertue.

4.

When hee entred then the combate of his passion in the Garden of *Gethsemane*, accompanied

panied with those three Disci-  
ples, who (not long before) had  
scene his glorious transfigurati-  
on vpon Mount *Thabor*; to the  
end, that seeing in him so differ-  
ent a change, they might esteem  
thereby the inestimable greatnes,  
both of the seueritie of G O D,  
and of his loue; O treasure of  
heauen! O light and life of the  
world! how was thy glory ob-  
scured? thy strength abated? thy  
courage appalled? insomuch as  
thou didst acknowledge to thy  
Disciples, that thy soule was  
heavy vnto the death.

Forthwith thou didst begin  
thy conflict with prayer; gi-  
uing vs example in all our enter-  
prises to doe the like: teaching  
vs also, after what manner wee  
ought to pray. For *first*, in that  
thou diddest fall prostrate vp-  
on the ground, thou didst  
thereby instruct vs, that vvith  
all humilitie and reuerence wee  
must present our selues before the

Maieſti

5.

6.



Majesty of God; and not with gesture, either so stately, or negligent, as though we did familiarly talke with him, and not humbly sue vnto him. *Secondly*, by thy earnest praying, wee are instructed, with what attention and frequency wee should beate at heauen gates. *Thirdly*, by thy often praying, wee haue example of perseuerance; vntill he who hath giuen vs courage to continue, shall giue vs also grace to obtaine. *Lastly*, thou hast taught vs to renounce our owne will, and resigne our desires to the pleasure of God: whose will whosoever doth praise and approue, hee is truly humble. These points, if at all times wee endeavour to performe; but chiefly in the agonies of death, when the flesh panteth, and trembleth, and struggleth for life: the Angels will assuredly come to comfort vs: & God will send vs strength to beare, whatsoeuer he pleaseth not to remoue.

O sweet I E S V S ! In all my  
distresses haue mercy vpon mee :  
remoue from mee all dulnesse, all  
stupiditie, all dry desolation of  
soule ; and infuse thy gracious  
comforts into mee. O my S A-  
V I O V R ! when this heavy a-  
gony did lie vpon thee, then had-  
dest thou neede of consolation in  
thy humanitie ; and therefore an  
Angell was sent to comfort thee  
from heauen. Now, for that *Pas-*  
*sion* sake, in all my troubles haue  
*compassion* vpon me. Thou, who  
by bearing our infirmities, had-  
dest a true touch and tryall of  
them ; thou, who by participa-  
ting our miseries, hast assured vs  
of thy compassion ; haue mercy  
vpon me in all my distresses, and  
visit me with thy pity and reliefe.

But O blessed S A V I O V R !  
wherefore diddest thou so often  
pray ? For thy selfe thou haddest  
no neede ; for vs, thou couldest as  
easily giue as demand. And yet  
diddest thou often pray, both for  
thy

7.

8.

thy selfe and for vs: not onely to giue vs example, for the frequent vse of that holy exercise; but for two other reasons beside. One, for that hauing vnited personally to thy selfe our humane nature, which by right of creation oweth homage to the Creator; thou wouldest not faile to discharge that duty. The other, for that hauing taken our nature vpon thee, with all our naturall infirmities, sinne excepted; it was requisite, that voluntarily thou shouldest submit that nature, to desire forces to sustaine thy flesh, in the weighty businesse which thou hadst in hand.

9.

But wherefore didst thou pray (O my SAVIOUR) that if it were possible, this cup might passe from thee? Diddest thou not willingly offer thy selfe in sacrifice for sinne? O! desirously. For no necessitie could bee cast vpon thee. No necessitie of iustice, because thou wert innocent;

no necessitie of constraint, because thou wert Almighty, and hadst twelue Legions of Angels at thy command. But, thou wouldest giue a comfort to thy weake members, that they cast not downe their courage in any tribulation; whensoever the flesh either murmureth, or striueth against the Spirit. Also, thou wouldest euidently declare, that thou diddest beare the naturall weakenesse of our flesh; and that not without a most sharpe sense of griefe, thou diddest passe thorow the thornes of thy passion.

Lastly, thou wouldest manifest, that as thou diddest consist of two natures, so thou haddest also two wils: not so separate, as to make two persons; nor so confounded, as to make one nature and will: but distinguished in their essentiall properties & operations. In thy humane will, thou didst pray to auoid this cup;

cup; but in thy diuine will thou diddest desire it. Thou diddest desire death, in regard of the end, but in regard of it selfe, thou didst pray to auoid it. Thy humane will was diuers, but not contrary or repugnant to thy diuine will: Being so dazeled vpon the sodaine with the neere approach of thy Fathers wrath, that albeit thou knewest thy Fathers will, and that his Decree was immutable, and that thou haddest submitted thy selfe vnto it; yet thou diddest seeme (in a vicelesse infirmitie) not to thinke of that which perfectly thou knewest. Not as drawing or declining from thy Fathers will: but forthwith resuming thy resolution, and submitting thy selfe to his Decree; Notwithstanding either the paines or the terrours which then did assaile thee.

10.

Assuredly, the paines which our Sauour in body did endure, were exceeding great; yet nothing

thing comparable to the torments of his soule. In bodily paines it is possible, that some haue been as deeply touched as he; but in sorrow of the soule, in the vnknowne sorrowes of his soule, there was neuer any came neere vnto him. And indeed the paine of the body is but the bodie of paine: the very soule of sorrow, is the sorrow of the soule. *The spirit of a man shall sustaine his other infirmities: but a wounded spirit who can beare?*

Pro.18.14.

And first hee began with the torments of the soule; and that simply and separately, and not by participation from the body. For as sinne beginneth alwayes at the soule, and from thence extendeth to the body; so it was meete, that the punishment of sinne should begin at the soule, and afterwards proceede to the body.

To manifest this grieve and sorrow of his soule, one of the Euan-

Mat. 26. 37.

Mar. 14. 33

Luk. 22. 14

Ioh. 12. 27.

Mat. 26. 14

Mar. 14. 24

## II.

Euangelists said: *Hee began to waxe sorrowfull, and grievously troubled.* Another; *He began to bee afraid and in great heavinesse.* Another; *Hee was in an agony.* But most especially hee did expresse it himselfe, partly by speech, in that he said; *Now is my soule troubled; now my soule is very heavy, even unto the death.* But principally by action; in that, when no violence was offered him in body, when no man touched him, no man stood neere him; he was inwardly anguished with so great agony, that in a cold night (for which cause afterward they kindled a fire) in the open ayre, being in exceeding feare (which naturally draweth the blood inward) and lying vpon the bare earth; all the forces of his body were distracted, the humours disturbed, the pores opened, and hee was cast into a bloody sweat. Not a thinne faint sweat; but consisting of great drops,

drops, which issued so plenteous  
from euery part of his body, that  
they passed thorow his apparell,  
and trickled to the ground in  
great abundance.

Neuer was garden thus wa-  
tered before, neuer ground in this  
sort wet. *Adam* perhaps did moi-  
sten the earth with the sweat of  
his browes, but neuer was it moi-  
stened, but at that time, with a  
bloody sweat.

O my soule ! looke now both  
vpon thy Sauour, and vpon thy  
selfe; vpon thy Sauour, as vpon  
the true *Adam*; not cast, but  
come out of Paradise for thy  
sinnes, and labouring in a bloody  
sweat to get for thee the bread of  
life. Vpon thy selfe, as vpon one  
of those, who at that time vvere  
his onely Tormentors. For the  
Executioners did not then teare  
him with whippes, they did  
not then presse a crowne of  
thornes vpon his head; it  
was not the nailes, not the speare  
which



12.

which then did pierce him : but thy offences did thus afflict him : thy sinnes were the sad burthen vnder which so grievously he did sweat.

For then were presented to him the sins of the whole world both past and to come : which to him, who bare so great love and zeale to the honour of his Father, could not but worke vnspeakeable griefe.

Then also was presented to him the most terrible sight that can bee conceiued : namely, the extreme fury of the Father : Before whose Maiestie albeir not stirred to wrath, the Angels couer their faces, the Mountaine sweat, the earth trembleth, the sea flyeth ; before whom as Iudge, no creature can stand And verily, if the wrath of GOD against one sinner, for some one sinne, bee tearmed *unquenchable fire, a worme that neuer dyeth, wailing, gnashing of teeth*: and yet not suf-

...ufficiently expresse; what  
... words can the weake wit of man  
...cuise, to represent the horreur  
... of iudgement which was then  
... turned vpon Him, who was to  
...rinke off the whole cup of his  
... fathers wrath? not for one sinne,  
... but for all naturall corruption.  
... And if hee had left one drop, if  
... he had not taken the very dregs,  
... wee had not beene excused from  
... eternall death. Also hee beheld  
... the ingratitude of many, who  
... would not indeuour to make  
... profit of this benefit; which was  
... a sharper touch vnto him, then  
... all the torments which outward-  
... ly he endured: euen as it is lesse  
... grievous for a man to take paines  
... for another, then to know that  
... his paines shall not be regarded.  
... And O my Sauour! now diddest  
... thou bend to vndergoe thy bur-  
... then; now beganst thou to dip  
... thy garments in bloud; now be-  
... ganst thou to take the assay of  
... that Cup, which had no mixture  
... of

13.

Psal. 38.

of mercy in it. Thou diddest lay vpon our shoulders, a light burthen, and a sweet yoke: but wee laid vpon thee so heauy a load, that none but thy selfe was able to beare it. No element is heauy in his proper place; and therefore as one that diueth into the water, feeleth no weight of the water which is aboue him; so he that is plunged in the depth of his sins, hath no sense how heauy they are: because sinne is there in his naturall place. But sinne in thee was out of his place, it was farre aboue his proper Sphere; and therefore lay most grieuonfly vpon thee. For if a sinner who is sanctified, is oftentimes so pressed with his sinnes, that he cryeth out with holy *Dauid*; *My iniquities are a sore burthen, too heauy for me to beare*: How grieuous was this Sea of sinne vnto thee, from whom all sanctification doth flow?

O heauenly Father ! what is this,

his, that thy Sonne, thy inno-  
cent Sonne, thy onely Sonne,  
thy Sonne in whom thou art  
well pleased; in this humble and  
heavy manner labourerth before  
thee? The Fathers hoped in  
thee, and thou diddest deliuer  
them; they called vpon thee,  
and were not confounded:  
wherefore then is thine innocent  
and onely Sonne, begotten of  
thy substance, forsaken of thee?  
How shall we (sinfull wretches)  
expect riuers of mercy from  
thee, seeing thou art so seuerely  
against thine only Sonne? so mer-  
ciless a Father, against so good  
and louing a Sonne? Is not thy  
wrath appeased, with this mis-  
erable spectacle of him, who is so  
deare vnto thee? This bloody  
sweat, whereof euery drop is of  
greater value then all the treasures  
of the world; is it not a sufficient  
satisfaction for our sinnes? a suf-  
ficient price for our redemption?  
O admirable, vpright, inflexible  
Justice!

Iustice! these were the light skirmishes, to the maine battel which did ensue. Thy eyes, O holy Father, were fixed vpon the Crosse: whereto vntill thy Sonne was fastened, thou wouldst not be satisfied, thou wouldst not be appeased. For so thou haddest before ordained, that death which was the curse of sinne must also bee the punishment of thy Sonne; that the Diuell, who preuailed by a tree, should likewise by a Tree be subdued.

O sweete SAVIOUR what a painful purchase hast thou made? what a sharpe price hast thou payed for my redemption how intolerable (may I thinke) was the end of thy sufferings, whereof the entrance was so admirable strange? and how cruel were those torments to be endured, which were so terrible in being expected? O my soule! let the sight of thy sinnes draw some drops of teares now from thine eyes

eyes; seeing they did drawe to many drops of bloud, from euery part of thy Redeemers body. Take a little touch of that griefe, which did lye so heavy vpon him, whose power sustaineth the heauens, that it made his soule heavy vnto the death; being so deepe drowned in the nature of man, that hee seemed to forget that hee was G O D. Accuse thy selfe (O my soule) nay, condemne thy selfe of senselesse dulnesse, if thou takest not a deep impression of sorrow; both for loue to thy S A V I O V R, and for hatred to thy sinnes: the one for enduring for thy sake, the other for requiring so sharpe a remedy. Bee not in this point like the Disciples who were with C H R I S T, who fell into a sound and secure sleepe, whilest their Master both watched and sweat for their redemption, like a louing father, who laboureth oftentimes to feede his children,

X                      whilst

vvhilst they remaine free both from trauell and care. Or if I be so drowfily affected, wake mee, sweet LORD, with thy heauenly voice : and if that will not serue, pinch me then with some kinde of punishment ; that I may *watch and pray, lest I fall into temptation.*

16.

And, O good I E S V ! by this gricuous agony which seized vpon thy soule, by this terrour and trembling which wholly possessed thy holy flesh, by all the paines vvherein thou wert plunged for mee detestable sinner, I most humbly beseech thee ; that in the last houre of my passage from this life, in that heauy houre, in that dangerous passage, in that cruell combat betweene life and death ; when feares and distresses, both innumerable and extreame, will set vpon and beset my soule ; giue mee stedfast strength and confidence in thy mercie. O  
sweet

Sweet LORD! in that houre of leauing the world, doe not thou leaue mee; in that fearefull conflict, doe not thou forsake mee; but send thy holy Angell to assist me, to minister courage and comfort vnto mee. Let not the temptations of the euil spirit preuaile against me: let not his force ouerthrow, let not his perswasions seduce mee. Arme my heart with the power of thy passion, that it be not distempred nor distracted with feare or griefe: but that in all things my desires may be conformable to thy disposition; euen as thou diddest submit thy naturall will, to the pleasure of thy Father. Assuring my selfe, that the thing cannot possibly perish, which is committed to thy charge.

O my strength! I sue not for a sweet death, not for soft paines, not for a gentle and fauourable disease; all this I referre to thy pleasure and pity: dispose herein,



not according to my desires, but according to the profit and necessitie of my soule.

I intreat at thy hand such constant courage, such faith, such hope, such loue towards thee; that the frailtie of my flesh be not beaten downe, with any feare or force of death: but that I may both safely and sweetly passe, from the societie which in this life wee haue with thee by grace, to the society which thy Saints enioy with thee in glory. *Amen.*



## §. 4.

How he was sold, betrayed, and apprehended.

1. **I** Nequalitie of affection between God and man.

2. CHRIST was willing to be crucified.

3. Where

3. Wherefore CHRIST would suffer  
Iudas to kisse him.

4. Wherefore he called Iudas friend.

5. Wherefore hee cast the band of men,  
which came to apprehend him, to the ground.

6. The Jewes taken by him they tooke.

7. It was unnecessary, either to guard, or  
to binde IESVS, for feare of his escape.

8. Of the infinit abasement of CHRIST.

9. A thankfull commemoration of this  
goodnesse.

10. How CHRIST descended from  
heauen.

11. Christ was apprehended for our  
discharge.



Vt when the Sonne  
of GOD did in so  
hye a degree, both  
loue and value the  
sonnes of men,  
that he thought nothing painfull  
to himselfe, which might be pro-  
fitable vnto them; how did the  
sonnes of men againe, either loue  
or value the Son of GOD? They  
embraced euery occasion, first,  
to slander, and afterward to slay

X 3 him:

him: they sold him one to another, for thirty pieces of siluer.

O malicious iniury! so mortally to hate the Author of life, as *no meanes* are thought too *meanes* to bring him to his death: so vilely to value the LORD of all creatures, as not many beasts are set at so base a price. O infinite inequality of affection betweene GOD and man! GOD came to saue man, and man goeth about to destroy GOD. GOD bought man with the dearest drops of his blood, and man sold GOD for thirty pieces of siluer. O good IESV! the Redeemer of those who were lost, the Saviour of those who are redeemed; whither did thy loue descend? Thou earnest into the world, when thou haddest no neede, when wee had no merite; to sanctifie it with thy iustice, to enrich it with thy grace, to instruct it with thy doctrine, to confirme it by thy example, to re-  
deeme

and deems it with thy bloud: that as  
er. by the pride of one, who be-  
nor- ing but man, aspired to bee as  
fe, as G O D, wee were condem-  
eane- ned; so by the humility of an-  
: fo- other, vvho being G O D, be-  
f all came man, we should be saued. O  
east CHRIST! if it was thy pity  
infi- which brought thee to this base-  
be- nesse, it was thy goodnesse; if it  
o n were our prayers, it was thy gift.

go- Reeing sold at this price, to  
D such cruell Merchants, as desi-  
the- red no benefite by him but his  
and life; the Traytor *Iudas* (whose  
eces- feete a little before hee had wa-  
the- shed) came vnto him, attended  
were with a bloody band. And how  
are willing hee was to embrace his  
oue- passion, it did appeare, by his  
the- voluntarily presenting himselfe  
no vnto them; and in that he endea-  
ite; uoured not to auoid the treason,  
, to in that hee turned not away his  
in- face from the barbarous beast,  
to who offered to kisse him. But, O  
re- innocent LORD! what hadst

2.

3.

thou to deale with Traytors and Tormentors ? What courtesie betweene the Lambe and the Wolfe ? What commerce betweene God and *Belial*? Wherefore wouldest thou apply those lips wherein was found no deceit, to the mouth that flowed with fraude and malice ? Verily thou knewest right well, that mildnesse is a most forceable meanes, either to mollifie or convince a malicious purpose : and therefore thou diddest not only permit him to kisse thee, but diddest also smite his obstinate heart with this soft speech ; *Friend, wherefore comcest thou ? Dost thou betray the Sonne of man with a kisse ?* which sweet checke was of farre greater vertue and value then the kisse of *Indas* ; euen as *Salomon* saith ; *a faithfull wound, is better then a flattering kisse.* But wherefore diddest thou tearme him friend, who had betrayed thee ? Euen to

4.

testifie,

testime, that although the knot of  
friendship was broken on his  
part, yet with thee it remained  
whole and entire ; euen to fulfill  
that which the Psalmist saith , *I*  
*was at peace with them who hated*  
*peace* ; euen to reduce him againe  
to thy friendship , thou didst call  
him friend. For could he without  
despaire, but haue said with *Da-*  
*nid, I haue sinned* ; he should pre-  
sently haue heard ; *I haue forgiven*  
*thee.*

*Psal. 120.*

Assuredly *Indas* ! if our Sau-  
our had kissed thee, as thou did-  
dest kisse him, thou shouldst ne-  
uer haue despaired & destroyed  
thy selfe. For his kisses inspire  
life : and therefore the Spouse  
beginneth the most excellent  
Canticle, with these words: *Let*  
*him kisse mee with the kisses of his*  
*mouth.* It is hee who hath loued  
vs first : It is hee who hath cho-  
sen vs, and not wee him. Or if  
thou haddest kissed him, as the  
Psalme speaketh ; *Kisse the Sonne,*

*Cant. 1.1.*

*1. Iob. 4. 10*

*Ephes. 1. 4.*

*Psal. 2. 12.*

*Esay 29.**Mat. 24. 8.*

*lest he bee angry :* That is, if with sinceritie of soule thou haddest rendred thy faith and homage vnto him, all had gone well. But because thou wert one of those, of whom the Prophet speaketh: *This people approach to mee with their mouthes, and honour mee with their lips, but their hearts are farre from mee :* because thou camest with a treacherous hypocrisie; thy kisse could draw no vertue from him, but turned rather to thy condemnation.

5.

Herewith, *Behold, Sampson, the Philistines are vpon thee.* Whom, with thy omnipotent arme thou diddest cast to the ground. Not for thy owne defence or escape; but as well to reach humane presumption, that it is able to doe no more against thee, then it pleaseth thee to permit; as also to declare what means thou hast ordained to beat down thine enemies. Not by the proud power of armes, but by thy  
Word;

Word; which for this cause is called thy *power*. Lastly, thou wouldest strike some terrour into vs, whensoever we attempt against thee. For if thy power was so great when thou wert to be iudged, what will it bee when thou shalt come to iudge? If in thy deiection thou diddest throw thine enemies to the ground, vvhither wilt thou throw them in thy exaltation?

And yet did not they for this cause cease to assault thee: neither diddest thou for this cause forbear to manifest thy mildnesse & mercy. Thy lips werelike the Lillies. Thy fingers did still drop pure Myrrh. For when *Peter* perceiving that thou didst prostrate those who came against thee with a word, conceived thereby that his arme should worke wonders; nothing inferior to the archieurement of *Sampson*, who slue a thousand Philistims with the Iaw-bone of an Asse:

Rom. I. 16.



Alse : when hereupon hee drew his sword, and therewith drew bloud from one of the seruants of the High Priest : Thou diddest both repressle and reprove the force which vvas vsed, albeit in thy defence ; thou didst also heale the harme which thine enemies had receiued.

O cursed cruelty ! cursed, because obstinate ; cruell, because vniust : which neither the power of a miracle was able to astonish, nor the kindnesse of a benefite could any deale appease. But they proceeded notwithstanding to lay sacrilegious hands vpon thee, as vpon a malefactor ; to binde thy holy hands, which had wrought so many miracles amongst them, vvith rough and knotty cords ; and (thy Disciples either forsaking thee, or following all off) to leade thee away in a farre more opprobrious manner, then the Arke of the Testament vvas taken and carried

ried away by the vncircumcised  
Philistines.

1. Sam. 4. 18

Poore and miserable Iewes !  
vvhom doe you thus pursue ? A-  
gainst vvhom haue you taken  
armes ? your prisoner hath made  
you captiues, he whom you haue  
bound with cords, hath chained  
you with fetters of yron: he hath  
beene to you as a cole, which  
burneth the bearers ; or like a  
hooke, which taketh the takers.  
Neuer was force so vnfortunate-  
ly applyed ; neuer vvas prey so  
impossible to bee held, and so  
dangerous to let goe. For he did  
soone escape your hands, but  
you shall neuer auoyd his curse.  
O people wel-beloued ! thy ma-  
licious madnesse hath made thee  
most execrable. Thou art rui-  
nously *cast downe*, thou art finally  
*cast out* ; and that which vvas no  
people, is planted in thy place.  
Thou camest with Torches and  
Lanthornes to apprehend the  
Sunne of truth: thou vvouldest  
not

not see that eternall *Light*, because it was inuolued in flesh and bloud, because it was obscured with humane forme, and therefore remainest the blindest people in the world: Insomuch as all the prophecies which had beene spoken of thee, haue by thy own vworking beene fulfilled against thee.

Assuredly (O ye Iewes) albeit hee was willing to dye, and you desirous to put him to death, yet was not your will agreeable with his. It was well agreed that he should dye, you desired it, and so did he; you agreed well with his will in the end, but not in the intention leading to the end: For your desire proceeded from hellish hate; but his from a most diuine, pure, vnmixed loue. And therefore to shew that there was neither *Effect* in your will, nor *Defect* in his, hee first cast you with his breath to the ground, and then permitted you to ap-  
pre-

prehend him. Hee would giue  
you your will, because he would  
haue his. If you had not taken  
him, you had not done that for  
which you came into the Gar-  
den: If he had not beene taken,  
he had not done that for vvhich  
he came into the world.

But what folly is this? O blind  
Jewes! yea, how farre is it be-  
yond all folly, to carry him with  
bands of men, who went to dye  
of his free accord? Into whose  
braine could it sinke, that hee  
would breake away, who did  
voluntarily present himselfe vn-  
to you? He that had power to  
giue life to the dead, could he not  
haue kept himselfe in life? Hee  
that deliuered others from diuels,  
could he not haue deliuered him-  
selfe from you? Assure your  
selues, such is the infinite charitie  
wherewith hee goeth to the  
Crosse, to appease the wrath of  
his Father, and redeeme the sins  
of the world; that you should  
haue

haue more to doe, to keepe him in life, then you take vpon you to carry him to his death: hee hath farre greater both care and haste to redeeme you, then you can possibly haue to murder him. But hee had not redeemed vs, if his death had beene enforced vpon him: If his sacrifice had not beene voluntary, it had not been satisfactory. We could not be saued by his obedience, if hee had not died of his owne accord. And therefore his Father hauing giuen, and hee accepted the sentence of death, neuer feare either rescue or escape: because hee goeth thereto, not driven by force, but drawne by his obedience and loue. There is no man who feares death, but he whom death is able to kill; but death had no such power ouer the Sonne of GOD, who voluntarily layd downe his soule, euen when he would himselfe. O senselesse Iewes! he who is to bury so many figures, to ful-

fill

fill so many propheties, to accom-  
plish so great a businesse, as the  
redemption of the whole world;  
how is it possible that he should  
runne from you?

O good IESV! vvhhat base a-  
buse was heere offred vnto thee?  
Certainly, if it had not beene the  
will of thy Father, and of thy  
selfe, it had been better that man-  
kinde should haue rotted in their  
owne corruption, then that thou,  
the infinite vertue, the perfect  
felicitie, the true glory, the eter-  
nall Word and wisdom of the  
Father, shouldest haue beene so  
vilely violated by them. But  
since it was thy pleasure, and be-  
cause in this worke especially  
thou wouldest manifest thy loue;  
it is our part to accept it vvith  
thankfull mindes: and vvith re-  
uerence both to loue and praise  
thee for the same.

Let vs lift vp our voices then  
in all places; let all Creatures  
bee summoned to giue thanks  
vnto

8.

2.

vnto thee, for this exceeding benefite. L O R D, thou hast pitied the basenesse of our condition; thou diddest descend into our distresse, and thereby exalt vs to thine owne estate. O admirable dispensation of grace ! thou hast powred forth thy treasures without measure vpon vs : thou hast left nothing worth the vvondering, after that a creature so vile by nature, so abominable by sinne, was by this meanes exalted aboue the heauens, and ioyned with thee. What shame could be added vnto him, who was ioyned to vs? what glory can be added vnto him, who is ioyned to thee?

Thou wert seated in thy Maiestie, enuironed with Angels, hearing the sweet harmonic of thy owne praise; doing wonderful things in heauen, & in earth, and in all deepe places: we lay in the myre of our miseries, voide of the poorest comforts of calamitie,

10.

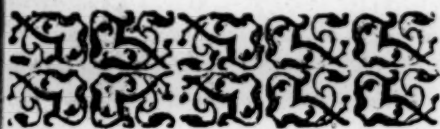
mitie, either helpleſſe pitie, or  
vaine hope. Thou diddeſt bowe  
the heauens and come downe;  
not by changing place, but by  
manifeſting thy ſelfe in thy holy  
humanitie. Thou, who wert ad-  
mirable in heauen, becameſt mi-  
ſerable and contemptible vpon  
earth: thou diddeſt change the  
name of maieltie, into the name  
of mercy. Thou didſt couer thy  
ſelfe with the ſackcloth of our  
mortalitie, and diddeſt enter into  
the filthy puddle of perdition,  
wherein wee did both willingly  
wallow, and neceſſarily ſticke;  
receiuing not one ſpot of ſoyl  
vpon thee. Thou diddeſt ſtretch  
forth thy hand to the worke of  
thy hands; thou didſt drawe vs  
forth; thou didſt cleanſe, thou  
didſt cloath, thou diddeſt com-  
fort, and thou didſt confirme vs.  
Thou didſt reach forth thy hand  
by thy bleſſed birth; thou didſt  
draw vs forth by thy doctrine;  
thou didſt clenſe vs by thy death;  
thou



thou didst cloath vs by thy resurrection; thou didst comfort vs by thy ascension; and thou didst confirme vs by sending the holy GHOST. The heavens, the earth, and all Creatures praise thee, O LORD: for thou wouldst needs loue vs, not ignorant how deare his loue would cost thee. In all thy workes, thou wouldest more bee ours, then thine owne; thou hast taken the burthen of our miseries vpon thee, and layd the benefit of thy merits vpon vs. Thou hast heard the cryes of the poore, and camest from the high tower of thy state, into the dungeon of this world; to deliuer them from their distresse, and to restore them both to the innocency and immortalitie from which they were fallen. Thou wert sold to redeeme vs, thou wert apprehended to discharge vs, and thou wert bound to vnfetter vs: which thou didst plainly signifie,

fic, when thou saidst to those  
vvhho came to take thee; I said  
vnto you that I am hee; therefore  
if yee seeke mee, let these goe their  
way, which neither vpon thy en-  
treatie nor aduise, but by thy ab-  
solute authoritie they did per-  
forme.

Job. 18. 2.



§. 5.

How he was carried before An-  
nas, before Caiphas, before Pilate, be-  
fore Herod, and lastly, before Pilate  
againc.

1. **T**He assembly of the Jewes blasted  
with infamy.

2. CHRIST came to direct  
vs, not onely by doctrine, but also by ex-  
ample.

3. The Iewes tooke pleasure in tormenting  
CHRIST.

4. The patience & humility of CHRIST.

5. GOD and pride cannot dwell together.

6. They who loue not their enemies, are  
not the children of GOD.

7. They

7. They cannot pray for forgiveness.
8. To whom it is hard to forgive.
9. Examples of forgiving to be followed.
- 10 The excellency of humilitie.
11. Counterfait humilitie is a base pride.
12. Temptations of pride are most hard to be knowne.
13. A Prayer.
14. For what cause IESVS was led before Pilate.
15. Wherefore CHRIST answered nothing to Herod.
16. How Herod was deceiued in IESVS.
17. Wherefore CHRIST was cloathed in white.
18. The praise of the world is of light valuation.
19. CHRIST neither desired nor accepted worldly glory.
20. The constant carriage of Christ.
21. The vaine variety of mens affections.
22. Glory of this world how to bee esteemed.
23. Comforts both Diuine and Morall against the miseries of this life.
24. The businesse of GODS glory is resolutely to be undertaken.

First,



First, they led him be-  
fore *Annas*, the fa-  
ther in law to *Cai-*  
*phas*, the high Priest:

*Annas* sent him bound to *Cai-*  
*phas*, where the Scribes and El-  
ders were assembled. Here they  
charged him with diuers things;  
especially touching his *Disciples*  
and his *Doctrine*. His Disciples  
they supposed might trench to  
some shew of sedition; such as  
*Judas of Galile* and *Theudas* had  
raised not long before. Touch-  
ing his *Doctrine*, as they held it  
new, so would they haue it este-  
med blasphemous; as being con-  
trarie, both to their traditions,  
and to the dignitie which they  
were desirous to hold.

And because his Disciples  
were, neither for number nor  
qualitie any waies dangerous,  
they insisted chiefly vpon his  
*Doctrine*. For which, albeit they  
little deserued to heare the truth,  
who

who enquired after it with true intention, yet he gaue the this vnanswerable answer: that as he had alwaies openly taught so might they easily discouer what his doctrine was. A plain prooffe of the sinceritie thereof when he put it vpon the testimony of his enemies. But here vpon an officer strooke him vpon the face. Which beeing done in the face of iustice, by an Officer of the Court, who was not to order but to execute what should be commanded: A poore accuse Innocent, interrogated by a Judge in open action of iustice before such an assembly, by such an Officer to be stricken? What shall wee say? but that it was an insupportable indignity; and that the providence of God (which is often effected by vnicke meanes) would blast this court with an indelible staine for that (blinded with their present rage) they did violate no thing

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thing more then their owne au-  
thoritie. But what inclination can  
great Magistrates haue, which  
they shall not finde Officers vi-  
gilant and nimble, both to espy  
and execute? yea, to disguise with  
some appearance of reason? yea  
haply of religion? *Answerest thou*  
*the High Priest so?* Notwithstan-  
ding our milde SAVIOUR was  
so farre, either from reuenging,  
or from reuiling; that he was rea-  
dy rather to haue turned the  
other checke.

Which patience if thou obser-  
uest (O my soule) together with  
all his behauiours in the other  
passages of his passion; thou  
shalt therein finde a perfect cure  
for al thy imperfections; a straight  
rule to direct thee in all the tur-  
nings of this life. For as it had  
beene vnprofitable, to know  
how to walke, if wee had beene  
still detained in prison; so had  
it not beene sufficient for vs to  
haue beene set free, if we had not

2.

Y

recei-

receiued directions for our way if going blindfold with ignorance, the first that should haue met vs, might haue carried vs backe to prison againe. To this end, hee hath not onely pointed out our path, but hath troden euery step before vs. He hath giuen vs instructions by many o-ther, but none were euer sufficient for example but himselfe.

Then they formed a solemn processe against I E S V S; where by Innocency was arraigned, truth accused, and Iustice condemned. Whereby our most Innocent, true, and iust S A V I- O V R was condemned of blasphemy, by the greatest blasphemers that euer were. For what greater blasphemy can be imagined, then not onely to deny, but in this fashion to outrage the eternall Sonne of G O D? then not onely by sentence to condemn, but in vvords to charge, or in thought to suspect him

him to bee a blasphemers?

After this, like madde dogges,  
most fiercely they assault and in-  
sult vpon him; some casting on  
his face the scowrings of their  
filthy mouthes; others striuing  
who might strike him: and with  
a wanton and merry malice, ag-  
grauating iniury with scorne,  
they couer his eyes & bid him  
aread, who it was that did smite  
him. And so great pleasure  
they tooke in this kinde both of  
tormenting his body, and vexing  
his soule, that they would not  
suffer him to take any rest; but  
vsed this despight for their dis-  
port, to passe away the length  
and dulnesse of that night. At  
which time, that of the Prophet  
was fulfilled vpon him: *I gave  
my backe to the smiters, and my  
cheekes to the nippers; I bid not  
my face from shame and spitting.*

Isai. 50.6.

O gracious countenance!  
which fillest the heauens with  
glory, which the Angels vith



4.

ioy and rauishment desire to be  
hold. O perfect Image of the Fa-  
ther! how deeply was thy beau-  
ty, thy maiestie, ouer-cloude  
with disgrace? And couldest  
thou hold thy hands? O might  
L O R D! Why, they were bound  
But couldest thou also hold thy  
tongue? or were the hands of  
thine Angels bound? hadst thou  
no reuenge either to worke or  
to threaten? didst thou not at the  
least complaine? O infinite hu-  
militie! O sweet L O R D! is it  
possible that there should remain  
in the world any footsteps of  
pride, after this admirable exam-  
ple of patience? O earth and  
ashes! thy G O D did with deepe  
silence indure all these indigni-  
ties; and thou stirrest, thou sta-  
rest, thou turmoylest thy selfe  
(poore man) and tormentest o-  
thers, vpon the least touch of thy  
reputation. Thy G O D did  
pray for those who thus blasphe-  
med him; and thou disdainest

to

to speake, or once to looke vpon  
a man, who hath offered to thee  
a light disgrace. Thy GOD  
would bee esteemed a sinner,  
when hee was pure from any  
foyle of Sinne; but thou being  
a detestable sinner, dost straine  
to bee esteemed righteous. Thy  
G O D was abased beneath the  
most vile villaines vpon earth;  
but thou wouldest bee aduanced  
about all men; yea, about the  
Angels; yea, about G O D him-  
selfe.

Ah proud flesh! thou canst  
not swell so high, but vengeance  
will sit about thee: thou canst  
not lift vp thy selfe so lofty, but  
G O D s hand will ding thee  
downe. G O D and pride could  
not dwel together in one heauen;  
much lesse can they harbour in  
one heart.

Our Sauiour hath taught vs,  
to loue our enemies, to doe good to  
them that hate and hurt vs, that  
wee may bee the children of our Fa-  
ther

5.

Mat. 5. 44.  
6.

7.

*ther which is in Heauen.* What should be further said? wee are desirous to bee esteemed the sonnes of G O D ; wee are ready to assume that name vnto vs. Hypocrites and lyers. How can this be, when we hold our selues dishonoured, if wee reuenge not the least indignities done vnto vs? yea, when no moderate either satisfaction or reuenge will suffice to appease vs? Let vs bee ashamed to call G O D our *Father* : let vs tremble to say vnto him ; *Forgiue vs our offences, as we forgiue them who haue offended vs.* For this is as if wee should say, *Forgiue vs not, because we will not forgiue.* Or in plainer tearmes; *Damne vs, Lord, because wee will bee damned.* Vndoubtedly, they who are the Sonnes of G O D, they who will bee Christians, must not onely arriue at this degree of goodnesse, not to returne euill for euill ; but they must aduance higher, to returne good for

for euill. They must declare by their actions, that they haue not onely surmounted euill, but that they haue attained good : they must *encounter euill with good.*

But this ( may some man say ) is exceeding difficult to flesh and bloud. I will say more : it is impossible. But are we in the flesh ? or are wee in the Spirit ? If wee be in the flesh, G O D will neuer adhow vs for his children. If we haue the Spirit of C H R I S T, whereby wee may terme G O D our Father ; let vs manifest this spirit, by this effect of the spirit : For G O D will not bee either serued or deluded by words.

And if any man will say ( which is true indeede, but not sufficient to excuse either our idlenesse, or our euill ) that the examples of I E S V S C H R I S T are so perfect, as our nature is not able by imitation to approch them : let vs then imitate the example of the Apostles, and other

Rom. 12.2.

8.

9.

seruants of G O D, who were flesh and bloud like vs; and yet endeououred nothing more, then to purchase the saluation of their greatest enemies. If these examples bee also aboue our pitch, let vs bee ashamed at the least to bee surmountèd by Infidels; of whom many haue attained to such command ouer their passions, as no iniuries were of force, either to *peruert* thē to euil, or *dissert* them from doing good. And verily, it is contrary to all discourse of reason, to all rules of naturall Iustice, that a man should bee both party, and witnesse, and Iudge, and Executioner in his proper cause: which all reuengefull persons are. For this cause G O D, as soueraigne Iudge, hath appropriated vengeance to himselfe: either immediately from his Omnipotent arme, or by meanes of the iustice which hee hath established. If wee cannot humble our selues to awaite this Iustice;

Iustice; If wee will proudly offer to wrestle this royalty out of GODS hands; wee shall assuredly draw vengeance vpon our owne heads.

Certainely, if thou knewest, O my soule! the value of this high vertue humilitie, thou wouldest abandon the whole world to attaine it. Humilitie is not onely<sup>o</sup> a vertue, but a vessell that containeth all other vertues.

Desirest thou to receiue mercy? humilitie will helpe thee, as it did the Publican. Wilt thou haue thy part in the grace of the Gospell? The L O R D saith, that he was sent to preach to the poore; It is hid from the wise, and reuealed to little ones. Wilt thou haue thy prayers heard? *The Prayers of the humble shall pierce the clouds, and will not depart vntill the highest regard it.* Desirest thou glory and long life to enioy it? both these are the rewards of humility. Wilt thou liue

10.

Luke 4. 18.

Mat. 11. 23

Ecc. 35 17

Pro. 22. 4.

Psal. 34. 17.

1. Pet. 5. 5.

Mat. 11. 29

Mat. 18. 4.

II.

vnder the protection of G O D ,  
and participate of his graces? *The*  
*L O R D* preserveth the lowly, and  
giueth grace to the humble. For as  
waters runne to low grounds, so  
the graces of G O D flow to hum-  
ble hearts. In a word, art thou de-  
sirous to passe over the time of  
thy life in peace? *Learn of mee*  
(saith our S A V I O U R ) *for I*  
*am meeke and humble of heart ;*  
*and so shall you finde rest in your*  
*seules.* Art thou desirous after this  
life, to enter into the Kingdome  
of G O D ? thou must then *hum-*  
*ble thy selfe as a little child.* For  
heaven is like a stately Palace,  
with a low doore ; whereinto no  
man can enter , except he floupe.

But take heede, O my soule !  
that thou deceiue not thy selfe  
with the counterfeit of humili-  
tie, with the outward shew and  
shadow thereof. It is an easie  
thing to goe in base attire , to sa-  
lute submissly, to kisse the hand, to  
embrace the knee, to cast downe  
the

the countenance, to speake with  
a weake broken voice, to sigh of-  
ten and deepe, to cry and con-  
fesse at euery word, that thou art  
a miserable sinner; many will  
performe these points in order;  
but vpon a very light disgrace,  
all their humilitie is turned to  
wilde fury. It is but a base pride,  
which is shrouded vnder the  
signes of humilitie: and general-  
ly vices become more vile, when  
they are ouercast with a counte-  
nance of vertue. Take especial  
heede also of the temptations of  
pride; which of all other are most  
slie and dangerous, and hardest  
to be knowne. Temptations of  
other vices are somewhat open  
and plaine; but pride creepeth  
craftily, as it were with woollen  
feete: flattering a man, and per-  
swading him, that for many  
causes much respect is due vnto  
him. Which a man blinded with  
selfe-love, doth easily belecue:  
and thereupon openeth his  
mouth



Gal. 6. 3.

mouth to drawe in that spirit, whereby the glorious Angels were turned into diuels. But he that is truly humble, will say vwith the Apostle: *Hee who thinketh himselfe to be something, when he is nothing, deceiveth himselfe.*

13.

O sweet Sauour! I most humbly beseech thee, by all thy mercies, and by all the miseries which thou didst sustaine, euen for their sakes, who did thus villanously both blaspheme and torment thee; cast backe thine eyes vpon mee, as thou diddest vpon Peter, when in these extremities hee did forswear thee: That silent looke, which is full of vertue, not onely to be vnderstood, but also to worke; euen those eyes which open our eyes, and cause vs to awake out of the sleepe of securitie: which thou castest vpon vs so often, as wee are truly touched with sorrow for our sinnes. And grant, that  
this

14.

his spitting vpon thy face, may  
quench in mee all fiery passions;  
that these blowes which were  
dealt vpon thee, may beate down  
my presumption & pride. Grant,  
say, that thy abasement may  
bate in mee, all high swelling  
and raging desires: that thy pa-  
tience, thy silence, thy humi-  
lity, vvhich was sufficient to  
assuage the wrath of the Fa-  
ther against sinners; may suffice  
also to assuage and alter my  
vaine, both angry and haughty  
affections. Grant, O gracious  
LORD! that as thou casting  
vpon me from the high heavens,  
the eyes of thy pitie, thy graces  
shine into my soule; so I behol-  
ding thee with true humilitie  
and reuerence from the earth,  
may readily receiue the beames  
of that light; euen as the Starres,  
by beholding the Sunne, re-  
ceiue both light and vertue  
from it. And because these eyes  
are the Conduits, whereby the  
streames

Psal. 32.

streames of thy mercies are deriued into our soules ; neuer cease. I beseech thee , to set them vpon me: but sustaine, direct and *guide me with thine eye.* That as all inferior things depend vpon the influence of the celestiall and superior bodies , so my spirit may wholly depend vpon thee ; and receiue by that influence ; both the light and law of all my actions.

Psal. 33. 17.

Assuredly , the eyes of the LORD are working eyes. Grace streameth from his eyes, as light and heate streameth from the Sunne. The Sun doth not so much both enrich and adorn the earth with his illustrious beames, as the eyes of the LORD by their powerfull influence, enrich and adorne the soule of man: making it flourish both in pure beauty, and plenty of good workes. *The eyes of the LORD are vpon them who feare him, and put their trust in his mercy.* But to what

what end? To deliver their soules from death, and to feede them in the time of dearth. O mercifull Saviour! how sweet is thy spirit? What comforts and delights breathe from thee? Thou so settest thine eyes vpon thy children, that they can neither *perish* nor *want*: thine eyes are fixed so fast vpon them, that whosoever toucheth them, hee toucheth the apple of thine eye.

(Psal. 33. 8.)

This vnquiet night beeing scarce ended indeede, they led him to *Pilate*, the Romane President of that Prouince. For the Iewes at that time were vnder the dominion of the Romans; who, albeit they permitted them the vse of their Religion, and whatsoever depended directly thereon: yet they debarred them of ciuill iurisdiction, and all cognisance of capitall crimes, as in other Prouinces they accustomed to doe. So, albeit the Iewes had condemned *I E S V S* for blaspheming;

14.

m v ;

my ; albeit they cryed again him, *He is worthy to dye* ; yet had they no authoritie to put him to death : and therefore they led him to the Romane President for the territorie of *Iudea*. But when *Pilate* vnderstood that *I E S V* was borne in *Galile*, which pertained to the iurisdiction of *Herod* the Tetrarch ; hee sent him to *Herod*, who at that time also was abiding at *Ierusalem*. Now *Herod* had beene desirous of a long season to see *I E S V S*, by reason of the admirable report which ran of him : whereupon he was then ioyfull of his comming, hoping to haue scene him wrought some miracle. So hee questioned him concerning many things : but because he enquired vpon vaine curiositie, and with no true intention or end, *CHRIST* answered him nothing ; according to that which *Saint Iames* saith : *Ye aske, and ye doe not receiue, because ye aske amisse.*

15.

Iam. 4.

O

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O poore deceiued *Herod* ! 16.

thou hadst beene of long time de-  
sirous to see *IESVS*; but be-  
cause thy desire proceeded from  
curiositie, when hee was presen-  
ted before thee, when thy eyes  
were firmly fixed vpon him,  
thou sawest nothing lesse. Thou  
sawest nothing what inwardly  
he was; in which part, as hee  
is most especially glorious, so  
are the wicked most especially  
blind. As for his outward forme,  
it was masked, it was disguised  
(as hee had beene described be-  
fore by the Prophet *Esay*) it  
was nothing agreeable to his  
proper dignity. He did not only  
take vpon him the forme of a ser-  
uant, but would also be of no re-  
putation: as a seruant, as a con-  
temptible seruant, and of no  
reckoning he appeared to *Herod*.  
With such eyes did they looke  
vpon him, who regarded more  
that hee was a Carpenter, and the  
sonne of a Carpenter: then the  
diuine

*Esay* 53. 2.

*Phil.* 2. 7.

*Mat.* 13. 55

*Mat.* 6. 3, 4

Ioh. 1. 46.

diuine rayes of his doctrine, miracles, and life. With such eyes did they behold him, who arrested their iudgements, rather vpon the countrey where they supposed he was borne, then vpon the actions which they saw him performe. And with such eyes doe they euer looke, who more respect the outward glasse of glory, then the substance of inward piety and vertue. It is no maruaile, if such men doe not see that which is before their eyes; if they doe not *perceiue* that which they *misconceiue*.

17.

Here vpon *Herod*, with all his graue Councillers and gallant Courtiers, interpreting the silence of *I E S V S* for simplicity, did openly contemne him; and for plaine declaration, not of his innocency, but of his simplicirie, they arrayed him in a white garment, and sent him backe againe to *Pilate*. That he who had been taken before for a man of euill behauour:

behaviour: and namely, a glutton, a  
drinker of Wine, and a compa-  
ny of sinners: a stirrer of sedi-  
tion, a blasphemer, a forcerer,  
possessed with a diuell: should  
when also passe for a passing sim-  
ple man.

O true comfort of all afflicti-  
ons! whether by publike iniu-  
stice, or by private iniuries.  
Learne, O my soule! learne by  
these exemplary instructions of  
thy Master, to make small ac-  
count of the iudgements and esti-  
mations of this world. Leau off

ambitiously to affect the vaine  
breath of humane praise; which  
is like to an Eccho, a meere sound  
without any substance; and in  
whose voice a man is in that de-  
gree, either good or bad, wherein  
hee is esteemed a friend or a foe.

CHRIST had professed before,  
that hee sought not his owne  
praise: and told them who af-  
fected glory, that they sought  
they knew not what. To whose  
glory

Mat. 11. 19

Luke 23. 2

Mar. 27.

Mat. 12. 24

Ioh. 8. 48.

18.

Ioh. 8. 50.

Mat. 20. 22



19.

glory it was, that he neither desired nor accepted the glory of the world: looking with no other eye vpon the glasse thereof, the Physicians doe vpon the Ulcers and diseases of their Patients.

20.

And now in this height of scorne, in this depth of disgrace our Sauour did not once change his cheere, not cast downe his countenance, not let fall any either intemperate, or submisse, or otherwise vnseemely word. He sealed vp all his thoughts with silence; partly to manifest thereby his perfect patience, and that he wholly reposed himselfe vpon the iudgement of his Father; and partly to expresse, that as vnclean their opprobries, as their accusations, deseru'd no answer. He remained constant, like a firme Rocke; which repelleth and turneth into froth all the waues that beate vpon it. And as the body of a man abideth at a stay, although his shadow bee at one time

time long, and at another time  
short: so hee retained the same  
constant courage, both in the  
sweet gale of the applause of  
men, and in the bitter blasts of  
their opprobrious outrage: ex-  
pressing still a modesty in the  
one, and a gravity in the other.  
Trees well rooted beare all  
stormes: the winde tosseth not  
the wheate, but the chaffe: and  
vaine either honour or infamie  
moueth no man, who is not ei-  
ther light or weake.

Behold also, how vainely va-  
riable the opinions of men are:  
constant onely in inconstancy,  
and persisting in nothing but in  
change. *They* who cryed *Hosan-  
na in the highest*; doe in short  
time after cry, *Let him be crucifi-  
ed*: They, who saluted him for  
their King; doe presently pro-  
fesse, that they haue no King but  
*Cesar*: they, who met him with  
Oliue branches, do now present  
him with swords and staues: they  
who

21.

22.

who had spread their garments  
before him, did now dispo  
him of his owne garments. From  
nally, they, who did both ac  
knowledge and adore him for  
the Sonne of GOD; within few  
dayes preferd *Barabbas* before  
him. Who therefore will esteem  
the base breath of this mutable  
monster, for true glory? Who  
will credit the iudgement? who  
will trust the affection thereof?  
who will bee so base, to fawn  
thereon for a few crummes of  
credit? Who so seruile, to vn  
dertake all paines to please it? to  
lose all libertie, rather then to  
lose the liking thereof? being  
more carefull in casting what the  
world will say of him, then what  
GOD will say to him, when the  
world shall be at an end.

23.

From hence thou maist draw  
both Diuine and Morall com  
forts, in all miseries, that either  
malice, or vnkindnesse can lay  
vpon thee. Diuine, for that no  
greater

greater reproach can bee offered  
vnto thee, then was offered not  
honestly to thy Maister, but to thy  
Maker for thy sake: Morall, for  
that thou seest how foolish, yea,  
how frantike and false the opini-  
ons of men are; prone alwayes to  
iudge well of the wicked, and  
hardly of the good.

Behold heere, vertue is ac-  
counted vice; truth, blasphemy;  
and wisdom, folly. Behold, the  
Peace-maker of the world, is  
iudged a seditious person; the  
fulfiller of the Law, a breaker of  
the Law; our SAVIOUR, a  
sinner; our GOD, a Diuell. O  
poore troubled man! where-  
fore doest thou weakely waile,  
for any injury or abuse that is of-  
fered vnto thee? GOD handleth  
thee no otherwise in this world,  
then he handled his only Sonne,  
who hath begunne to thee this  
bitter potion; not onely taking  
assay therof, but drinking to thee  
a full draught. It is not onely a  
com-

cōfort, but a glory, to be a partaker, and fellow sufferer with CHRIST; who delighteth alwaies to see in vs, some representation of himselfe. Dogges barke neuer at those whom they know, and with whom they are familiar; but against strangers they vsually bark; not alwayes for any hurt which they feele or feare; but commonly by nature, or depraved custome. How then canst thou be a stranger to the world, if it doth not molest thee? if it doth not tracteth not from thee? How canst thou a member of CHRIST, if thou wilt not participate with him of the iniuries and persecutions of this life? How canst thou be accounted his friend, if, seeing him so miserably handled by the world, thou wilt notwithstanding loue and imbrace it? If thou wilt vouchsafe, to be either kindly or honourably vsed of it?

24.

Heere also wee are further taught,

paraught, that the businelle of  
wiG O D S glory, and of the  
h al health of mens soules, howsoeuer  
tatione base & ignominious it seemeth,  
e must be resolutely both vnder-  
, aken and performed by vs ; al-  
nili though wee be Princes and Po-  
sual entates of the earth : for to  
hurserue G O D, is trucly to raigne.



§. 6.

How he was scourged.

**VV** Herefore the Jewes refu-  
sed to enter into the Judge-  
ment Hall.

2. The hypocrisie of the Jewes.
3. Their importunity.
4. Scourging was a punishment both se-  
vere and also ignominious.
5. CHRIST our true Sampson.
6. Wherefore the wise men of this world  
account the doctrine of the Gospell folly.
7. Wherefore they account it madnesse.

Z

8. God

8. GOD did that for men, which they esteeme madnesse.

9. The loue of GOD hath dazeled the wisdom of this world.

10. Our sinnes torment CHRIST so oft as wee commit them.

11. A meditation against suggestions of sinne.

12. The torments of CHRIST were not so great, as his loue made him desirous to suffer.

13. A shew prayer and thanksgiuing.

14. The force of loue.

15. Loue subdued him who subdued death.

16. The violence of loue is sweet.

17. The excellency of loue.

18. The union of GOD and man by loue.

19. A praise of loue.

20. The price whereat the purchase of loue is set.



Ow when IESVS was brought again from Herod to Pilate, the Iewes refused to enter into the Iudgement Hall, lest they should be defiled, and thereby made

made vnfit to eate the Pasſeouer. So ſcrupulous were they in an outward Apery of Religion, when their conſciences were charged with many bloody polutions. So entirely had the two formall Siſters, *Superſtition* and *Hypocriſie* (conceiued & brought forth by the braine of man) poſſeſſed their hearts; that they refuſed to enter into *Pilates* houſe, becauſe he was vncircumciſed; and yet they compelled him in a manner, to ſatiſfie their murderous deſires: they would not appeare in the place where iudgement of death was vſually giuen, and yet their hands and their thoughts vvere bathed in bloud.

They had not many houres before waged *Iudas* to betray *IEVS*, ſuborned false wicneſſes to accuſe him, encouraged Officers moſt deſpightfully to entreate him; and did then moſt impudently importune his death:

1.

2.



yet did they apparell all this with an outward Mantle of Religion.

3.

And whereas it is the office of accusers, to come prepared at all points, to bring with them both their accusations and their proofes; these shamelesse prosecutors, albeit they charged IESVS with two most capitall crimes; blasphemie against GOD, and treason against the Emperour; yet they perswaded *Pilate* to arrest his Iudgement vpon their words, and to make no further enquiry: affirming that *by their law hee was worthy to dye*; and that, *if hee had not deserved death, they would not haue brought him*. The sentence which they required, was not (*Iudicium*) the Iudgement of a President, but (*præiudicium*) a preiudicate conceite, which they had brought with them.

Yet *Pilate*, perceiuing that it was onely vpon a madde malice,

that

that the Iewes did thus violently  
prosecute I E S V S; and concei-  
ving, that partly by respite, and  
partly by seueritie, the heate of  
their hate might be appeased; de-  
termined to lay vpon him so  
sharpe a punishment, as might  
suffice to satisfie their cruell de-  
sires. Hereupon, he commanded  
that I E S V S should bee scour-  
ged. A punishment, which for  
the seueritie was appointed by  
Moses for Malefactors, accord-  
ing to the quality of their of-  
fence; yet with limitation, that it  
should not exceede forty stripes:  
and for the infamy thereof, the  
Romanes did exempt their Citi-  
zens from it. Forthwith the tor-  
mentors did strip him out of his  
garments, and charge vpon him  
with such bloody blowes, as if  
he had been both the greatest of-  
fender, and the basest slaue in the  
world.

Behold now, O my soule!  
what a butchery thy Sauour  
hath

5.

hath suffered for thy sake? Behold him dispoyled of his garments, who cloatheth the heavens with clouds, adorneth the fields with flowers, giueth rayment to euery living creature, apparelleth his Saints with righteousness and glory. Behold him torne with whips, whose seruants were wont in his name to scourge the diuels: hauing no man on his part, either with hand to helpe, or with heart to pity him. And where was thy beauty become? Where was then thy glory? O true *Sampson*! vvhohath cut the hayres of thy strength? who hath bound thy hands and thy feete, and deliuered thee to the power of the *Philistines*? Certainly, it was onely the loue of *Dalila*; onely the loue of the Church that did cause this calamity: the desire which thou haddest to wash her with thy blood, hath thus deliuered thee to the power and pleasure

Bo sure of thy enemies.

O ye Saints of G O D ! if euer  
you were rauished and transpor-  
ted from your bodily senses, by  
contemplatiō of heauenly things;  
let it bee at this exceeding good-  
nesse and loue of C H R I S T, in  
being thus humbled and tormen-  
ted for miserable men. This hath  
made the wise men of the world,  
to esteeme the doctrine of the  
Gospell, not onely folly, but ex-  
treame madnesse. For they e-  
steeme it folly, when they heare,  
that riches is in pouerty; ioy in  
teares; liberty in subiection; in  
humilitie glory; in mortification  
peace; in the Crosse a Kingdome;  
in renouncing all things, the do-  
minion of all things. But when  
they heare, that the Diuine sub-  
stance, most glorious, most pure,  
would thus be abased, and iniu-  
ried by men; they esteeme it a  
point of meere madnesse.

O all ye powers of the world!  
let this astonish you; that G O D

Z 4 would

6.

7.

8.

5: would vouchsafe to doe that for men, which they themselves should esteeme madnesse. And you wise men of this world, you know right well, you haue often both obserued and said, that Ma iestie and Loue are scarce compatible; that the actions of loue can neither be ruled nor esteemed by wisdom. Lay aside your wisdom then, and looke into his loue: for his loue hath dazeled your worldly wisdom. Hee hath planted a vineyard in this world, and beareth so great loue towards it; that he is (as it were) inebriate thereby, and put, in a manner, euen from himselfe. But laugh not (O ye wise men) hereat, as *Cham* did at the nakednesse of his Father; lest hee cast vpon you a cruell curse.

And thou, O my soule! what sayst thou? what thinkest thou? where are thy teares, O dry soule! to bathe those bruises, which thy SAVIOUR in loue

loue did suffer to heale thee?  
where is thy sorrow? where is  
thy detestation of thy finnes,  
which were the procurers of all  
this punishment? For certaine it  
is, that thy finnes not onely did  
then, but doe still so often tor-  
ment him, as thou doest commit  
them: euen as the Apostle hath  
said; *Hee that sinneth, crucifieth  
the Sonne of G O D, and maketh  
a mocke of him. Hee that breaketh  
the law of CHRIST by wilfull  
sinne, treadeth the Sonne of G O D  
vnder his feete, polluteth the bloud  
of the New Testament, and repro-  
beth the Holy Ghost.*

Rom. 21.  
10.

Heb. 6.6.

Heb. 10.

11.

Whensoever therefore thou  
art about to consent to any sinne,  
present to thy selfe the forme of  
thy Sauiour, vnder the hands of  
the cruell Souldiers, wholly em-  
brued in his owne bloud: not  
desperately raging, not weakely  
wayling; but in this mild maner,  
partly exhorting, and partly in-  
treating thee.

Z 5

Friend.

Friend, thou hast often heard how I haue loued thee. If words beare no weight to assure thee hereof, behold effects. Behold me desirous, so abundantly to satisfie the iustice of my Father for thine offences, that I haue shut from my selfe all meanes, either of helpe to withstand, or of comfort to mitigate these extremities; which notwithstanding are much lesse, then my loue hath made mee desirous to suffer for thy sake, in case the iustice of my Father had so required. See this my loue heere registred with thy bloud; listen how euery lash, both giueth a liuely testimony thereof, and perswadeth, yea beseecheth thee with an heauenly voice, to loue me againe. But if thou wilt not afford me this kinde affection, let me at the least (I pray thee) obtain so much pity at thy hands, to forbear thy sinnes: which do not onely renue, but very much increase my smart. For certaine it

is,

is, that thy offences dayly torment me: and that these souldiers should neuer haue had any power to touch me, had not thy sins enabled them therevnto.

Sweet I E S V S ! with reuerence I kisse thy blessed stripes, and do thankfully both acknowledge, & embrace thy loue: most earnestly intreating thee, so to kindle, so to enflame thy loue also within me, that it may melt the frozen moisture of my hard heart into teares; both in compassion of thy sufferings, and in sorrow for my sinnes which drew them vpon thee. Oh! how happy am I, that haue so louing a L O R D; what can I neede? what neede I feare? Oh! how cruell am I, if I will commit any fact which doth not onely displease, but dishonour and torment him? What pity shouldst thou haue in punishing me, if I haue none in offending thee? There was no greater mercy, then to cast such loue  
vpon

13.



vpon vs: there is no greater misery, then not to acknowledge, and in some degree of duty to answere this loue. Verily they offended much, who did thus persecute thee walking vpon earth: but they offend thee more, who continually contemne thee sitting in Heauen.

14.  
*Cant. 6. 8.*

*Exod. 3.*

*Rom. 8.*

15.

O loue! more strong then death. Death subdueth all worldly things, and yet thou subduest death: thou triumphest ouer all power, either by resisting, or by enduring. Thou art the bush which did burne, but not consume; thou art the most perfect Adamant, which will weary all armes, which wil breake all hammers, before it will yeeld. Thou mad'st the Apostle say; *Nothing shall separate vs from the loue of CHRIST: in all things wee are more then conquerors, through him who loneth vs.* Death subdueth all worldly things; but thou hast subdued him, who hath ouercom death,

death, and made him stoupe vnder thy yoke. For what drew him downe from Heauen into the myre of miseries? what made him a scorne of men? wherefore did he fast; weepe, labour, and watch? wherefore liued he both in poverty and contempt? wherefore endured he both an ignominious and painfull death, but for the loue of our Redemption? O inuincible vertue! who hast overcome the LORD of all things; wilt thou not overcome a weak man? shall my heart only be able to resist the force of thy fire? O sweet tyrant! with what soft flatterings dost thou enforce men to great attempts? without any feeling of difficulty, without any feare of danger; being carried with delight to that which they desire: which delight, in going forward, drowneth all sense of labour, through which they wresle. Nothing is therefore so sweet as loue, nothing so strong;

strong ; nothing maketh men more cruell, nothing more compassionate. It is strong in obtaining, it is sweet in enioying ; it maketh men cruel to themselves, and compassionate to him whom they do loue.

Nothing is reciprocall betweene G O D and vs, but onely *Loue* : not hate, not anger, not any other affection. Albeit G o d hateth vs, albeit he be angry with vs, yet are we bound to loue him, because there is nothing in him which is not worthy of Loue. Thou diddest loue vs, O L O R D, when we hated thee ; and therefore albeit thou hatest vs, yet must we loue thee. Thou diddest loue vs without limits, when there was nothing in vs worthy to be loued ; when nothing moued thee to loue vs but only thy nature : and therefore there must be no limits of our loue to thee, of whose perfections there are no limits. All other extremes of  
vertue

vertue are vices; but our loue to thee cannot exceede, because the thing loued is of infinite perfection.

And it is meet that we should be much enamoured of this loue; for whatsoever is contained in the Scriptures, either is loue, or pertaineth vnto loue: and nothing is so precious as a Soule that loueth, but onely G O D who giueth loue. *Loue* is the Queen of all vertues. It is the end of all the commandements and counsailes of G O D. Yea, all creatures are made seruiceable to man for this end. It is the soule, life and perfection of other vertues; the stone, which turneth all that it toucheth, into gold; the stamp which maketh al our coine currant with G O D. Inasmuch as if we loue, we may doe what we will: for whatsoever is done in loue, G O D doth accept. Yea, by louing the good actions of other men (by reason of the com-

17.

communitie of the Church ) we make them our own. It is a sword to cut in sunder the sinewes of all vices; and a spurre to stirre vp to all vertuous atchieuements. It is the certaine measure, as well of perfection which men haue in this life, as of the glory which they shall haue in the life to come. *If I haue not loue* (saith *St Paul*) *I am nothing*; for *G O D* will giue vnto euery man, according to the proportion of his loue. Lastly, it vniteth vs vnto *G O D*: for loue is a meane which knitteth two extreames, the louer, and that which is loued, into one. Doe we loue the earth? wee are earth: doe wee loue *G O D*? what shall I say? Are we *G O D*? assuredly wee are vnited vvith *G O D*.

18.

Yet this vnion is not naturall, but spirituall: not transforming the nature of man, but changing his affections and whole manner of life. That as the shadow

shadow followeth the body, so  
the will of man adhereth to the  
will of G O D; without any re-  
spect vnto himselfe, but onely to  
the honour of G O D. For as  
iron cast into the fire, taketh the  
nature of fire, and yet ceaseth not  
to remaine yron: so he that bur-  
neth in the loue of G O D, is  
partaker of the purity and sancti-  
tie of G O D, and yet abideth  
still man.

O loue! the roote of all ver-  
ues: the Daughter of grace, the  
Mistresse of Truth, the glasse of  
Religion, the ballance of re-  
ward, the marriage garment,  
the key of Paradise; the strength  
of those that fight, the Crowne  
of those that conquer; the feli-  
citie of Saints, the ioy of An-  
gels, the terrour of diuels. With-  
out thee, faith is dead; hope, a  
vaine presuming, holinesse, hy-  
pocrisie; zeale, fury. With thee  
a man standeth, in prosperities,  
humble; in aduersities, secure; in  
hard

hard passions, strong ; in good  
workes, cheerefull ; in temptati  
ons, safe. Are we poore, and able  
to giue little ? are we either igno  
rant or weake, and able to do  
little ? let vs loue much, and that  
will be a supply to both : for he  
who loueth, is of ability to do  
much : and he giueth much, who  
giueth himselfe.

Is it not meete therefore that  
we sell all that we haue, to pur  
chase this Pearle ? can any thing  
bee too deare to giue ? can any  
thing be too hard to suffer, that  
we may obtaine it ? Is it a small  
matter that is said: *G O D is lone*.  
Is it a small matter to *dwell in*  
*G O D*, and to haue *G O D dwell*  
*in vs* ? *G O D is lone*: what more  
precious ? *Hee that dwelleth in*  
*lone, dwelleth in G O D* ; What  
more secure ? *And G O D loveth*  
*him* : What more glorious ? Is it  
not said, *G O D is humillity*,  
*G O D is patience*, *G O D is ob*  
*edience* ; but *G O D is lone*. Al

1. Iob. 8. 4.

othe

other vertues are the gifts and  
graces of G O D ; but loue is said  
to be G O D himselfe.

O diuine vertue ! so often, so  
greatly, but neuer enough com-  
mended. O sacred loue ! which  
alwayes burnest in the bosome  
of G O D. I cannot value thee to  
thy worth ; I haue nothing in  
mee, that is a fit price for thee :  
but I will giue for thee all that I  
haue ; all my delights, all my de-  
sires : I will leaue all for his loue,  
who hath left his Kingdome and  
Throne for loue towards mee.  
And when I shall haue giuen all,  
I shall thinke that I haue giuen no  
more then nothing : for thou  
wilt more sweetly refresh, more  
abundantly satisfie, more assu-  
redly defend me, then all that I  
am able to giue.

20.





§. 7.

How hee was crowned with  
thornes, cloathed in purple,  
openly scorned and presented  
to the Iewes.

1. **C**H RIST reproached in his  
great Office.

2. The Iewes did more endeuor  
to take away the reputation of C H R I S T  
then to take away his life.

3. Iustice is to be executed with gravity  
and griefe.

4. The Iewes would bee satisfied as well  
with the shame of C H R I S T, as with his  
bloud.

5. Wherefore C H R I S T was cloathed  
with purple.

6. Wherefore hee was crowned with  
Thornes.

7. C H R I S T hid more of his goodness  
then he showed to the world.

8. Wee are to thinke of the torments of  
C H R I S T, both with ioy and with griefe.

9. How our soules are defiled with sinne.

10. The

10. The loue of CHRIST is a promocation to vs to loue him againe.

11. A Prayer and Thanksgining.

12. The fruit which we must yeeld.

13. A thanksgining.

14. CHRIST by his trauailes did both unburthen and enrich vs.

15. Pilates shewing of CHRIST, did plainly shew that hee was then made a wooll spectacle.

16. It is the diuels minde not to bee satisfied but by death.

17. Vpon what reason the Iewes demanded that IESVS should be crucified.

18. The agreement of the wicked in doing euill.

19. Want of compassion sheweth want of loue.

20. By sinning, we ioyne with the Iewes, in crying against CHRIST: Let him be crucified.

21. A meditation to restraine vs from sinne.

22. A Prayer to IESVS CHRIST.

23. A Prayer to GOD the Father.

When

1.



When the Souldiers  
had thus scourged  
our SAVIOUR  
they brought him  
into the common

Hall, and there againe they striped him, and put vpon him a purple Robe, and pressed vpon his head (a very sensible and tender part, which the whips before had passed ouer) a Crowne of sharpe thornes; and put a Reede in his hand in stead of a Scepter, and scornefully bowing themselves, saluted him King of the Iewes and spat vpon him; and tooke the Reede which hee held in his hand, and smote him therewith vpon the head. Before,

2.

he had beene charged with blasphemy, which was a reproach to him as he was a *Priest*. Then they couered his face, and bade him prophesie who did smite him; which was a scorne to him as he was a *Prophet*. Now,

As he was a *King*, these mockeries were practised vpon him. In all these three great Offices, he was most infamously abused. Whereby it appeareth, that the Iewes were more desirous to take away the reputation of *I E S V S*, then to take away his life. For they sought but onely the ordinarie torment of the Crosse, to take away his life; but to take away his reputation, they ranne into all these and many other strange inuentions, equally composed of torment and of shame; wherein cruelty seemed pleasant, and mirth malicious.

Many Heathen people haue obserued this rule of ciuility, to execute iustice with some shew of grauitie and grieve: and not with any light, either gestures or iests, to moue suspicion, of taking pleasure, in taking punishment: not with any extraordinary seueritie, to giue token of priuate reuenge. But it was not sufficient  
for

4.

for these sauages to crucifie I  
s v s, except they did it, both with  
derision and despight: their ma  
licious mindes must of necessity  
bee satisfied, as well with his  
shame, as with his blood: and  
that after a very vnsuall manner.  
For when was purple before that  
time vsed for dishonour? whe  
uer vntill that day had been  
crowned with Thornes? The  
purple reached but to a scorne  
but the thornes went further; for  
how many thornes pierced his  
flesh, so many streames of blood  
issued from him. It was not by  
chance and aduenture, that he  
was cloathed in purple, and  
therein mocked: but as the Ho  
ly Ghost made Caiphas say, *It  
expedient that one should dye: And  
likewise Pilate; What I haue  
written, I haue written;* so it  
made the Souldiers to scorne  
him in a purple garment: in to  
ken, that whatsoever they did  
to his reproch, should follow to  
his

5.

It was not by  
chance and aduenture, that he  
was cloathed in purple, and  
therein mocked: but as the Ho  
ly Ghost made Caiphas say, *It  
expedient that one should dye: And  
likewise Pilate; What I haue  
written, I haue written;* so it  
made the Souldiers to scorne  
him in a purple garment: in to  
ken, that whatsoever they did  
to his reproch, should follow to  
his

his honour and praise.

For it is not the manner, but it is the cause which maketh death either honourable or base. If a man be executed for some offence, then doth hee incurr a double infamy; one in regard of his torments, the other in regard of his offence. But if the cause be good, if it be for vertue, for piety, for some great publike benefite; then is it not onely without dishonour, but the more cruell, the more commendable it is: the more base, the more glorious. If a man dyeth either to preserve or to aduance the State of his countrey; as the cause is honorable, so is his death; especially if he atchieueth the end, if he dye victorious. But our SAVI-  
OVR dyed, not onely for his country, but for all the world; not to purchase any mutable and decaying benefit, but to redeeme from eternall death, and to bring to eternall felicitie all the sonnes

of *Adam*, who will apply to themselves the remedy which he hath prepared. Seeing then our SAVIOUR dyed for a good both so generall and so great ; it followeth that the more painefull and shamefull his death was to be endured, the more glorious it is to be remembred. Seeing also that the more goodnesse is expressed in any action, the more glorious the action is; and that in the worke of his Passion GOD hath most manifested his goodnesse, (which after our manner of vnderstanding, of all Attributes to GOD is the most excellent, and that vwherein he gloryeth most, and for which he is most praised) it followeth that the Passion of our SAVIOUR is so farre from being ignominious, that all the workes of GOD laid together, doe not rise to so great glory, as this alone.

6.

Neither was it without a mystery.

iterie, that they set vpon his head a Crowne of thornes. For this had been prefigured before by the sacrifice which *Abraham* offered, the head whereof was wrapped in a Bush. And further G O D had formerly cursed the earth, because of *Adams* transgression, to bring forth thornes and bryers vnto vs. This curse hath our Sauour taken vpon him; the points of these thornes are broken in his flesh: now are all things blessed, all things reconciled, all things both healed and hallowed with his blood.

O my S A V I O V R ! how largely didst thou satisfie the Lieutenant *Pilate*, for remaining one night in his house; by sprinkling euery part thereof wherein thou camest, with thy blessed blood? O cruell Souldiers! doe you know, either what you do, or whom you haue in hand? assure your selues, you see not that which in him appeareth; and

7.



yet doth not that now appeare in him, vvhich hereafter you shall see.

For as in vs, that goodnesse which we eyther presume in our selues; or make shew to others, is more then that which in truth wee haue; so in the Sonne of G O D, that vvhich he hid of his goodnesse, was more then that which he shewed to the world.

8. But as the Souldiers in tormenting thy SAVIOUR, combined sport with spight: so thou, O my soule! so often as thou thinkest thereon, doe it ioyntly, both with ioy and with grieve. With ioy, for the benefit which thereby thou hast receiued; with grieve for the miseries which he did endure. With ioy, for his exceeding loue towards thee, in that he was rather desirous then content, to endure so base, both infamy, and torments for thy sake; with grieve, for the grie-

grievousnesse of thy sins, which  
prouoked the iustice of God to  
so great seuerity.

For the sufferings of thy S A-  
V I O U R must be considered,  
either as they were in themselves,  
or as a *cause*, or as an *effect*. When  
thou considerest them in them-  
selves, and settest them as pre-  
sent before thy view; open the  
flud-gate of thy teares, for that  
they were so base and bitter vn-  
to him.

When thou think'st of them  
as the *cause* of thy Redemption,  
as the key that openeth to the  
Kingdome of Heauen, as the  
triumph ouer the Prince of this  
World; then accompany this  
triumph with ioy: his griefe is  
gone, his glory shall for euer re-  
maine. But when thou thinkest  
of them as of the *effect* of thy  
sinnes, then drench thy selfe a-  
gain in a showre of teares; for  
being so grievous vnto him, & so  
extremely dangerous to thy selfe.

9.

Woe is me! alas, wretch that I am! how doe my sinnes defile my owne soule, seeing they haue so defiled the pure glasse of the Maiesly of the FATHER? so troubled the cleere fountaine of all beauty and delight? O Sunne of iustice! O light of thy FATHERS glory! vvhwherefore wert thou content, to receiue the filthinesse and deformities of my soule, and to endure the paines which my sinnes did deserue? *Wherefore is thy apparell red, and thy garments like him that treadeth in the Wine-presse?* Were it not fitter that offenders should suffer for their own deserts, then that thou (O innocent LORD) shouldst thus be torne with torments for them? had it not been fitter that this filthinesse should haue remained vpon the proper dunghill, then to be cast vpon thee, the purity of all beauty and glory?

Esa 63. 2.

What loue mooued thee to haue

haue so great care of mee, that thou wert vtterly carelesse of thy selfe? to bee so desirous of the cleanness of my soule, that thou wouldest be thus defiled to bestow it on me? O my SAVI- O V R ! what am I in respect of thee? What am I to thee, but trouble, torment, infamy, death? What art thou to mee, but rest, pleasure, honour, life? If therefore thou louest me, who am so grievous vnto thee; wherefore doe I not loue thee, who art my salvation? wherefore am I not prouoked to abstain from sinne, to cast out all vncleane desires, which are so many thorns to thy blessed body? to despise the vain braueries of the world, which were here applyed to despise thee? to put my whole affiance in thee, who thus hast loued me; and with chaines of perpetuall duty to linke my selfe most strongly to thee?

O my Redeemer! receiue me

A a 4

thy

10.

11.

12.

thy weake & vnworthy seruant,  
to yeeld vnto thee both obedi-  
ence and praise: shut me not from  
thee, whom thou hast created  
for thy selfe, whom by thy selfe  
thou hast redeemed. I am thine,  
O my G o d ! I desire to bee  
thine; I doe and will resolute to  
be thine. I will not deliuer the  
keyes of thy riches to any other  
then to thy selfe. I will not beare  
fruit to any but to thee, who hast  
planted, and dost continually  
both water and purge me. The  
branches of this Vine, which are  
the faculties of my soule, shall  
bring forth flowers vnto thee;  
namely, good desires: they shall  
bring forth fruit vnto thee; euen  
my words and my workes. Mine  
eyes shall regard thee, my tongue  
shall praise thee, my feete shall fol-  
low thee, my hands shall serue  
thee; my vnderstanding shall al-  
wayes contemplate vpon thee;  
my memory shall neuer let thee  
goe; my will shall delight onely  
in

in thee; my soule shall be enfolded in the flames of thy loue. This is the fruit which thy Vine must yeeld; this is the profit vvhich thou doest expect. Enuiron it, O LORD, with fiery walles, shut all the gates thereof: Set the *Che- rubins* to keepe the way, that nothing may enter but thy selfe. I pray you, all the Creatures of this world, and if you will not be entreated, I adiure you, in the vertue of obedience to our common LORD; come not neere, trample not within this Garden, touch not any thing that groweth therein: all is the Lords, I will *reserve* all to *serue* him; you shall be meere strangers vnto me. I abandon all Creatures for the loue of him, who hath abandoned his kingdome for loue towards me. For, to this end I was created, and I can yeeld him no other recompence for all his sufferings, but to loue onely, and a'-wayes to praise him.

13.

Blessed art thou, O most mercifull and mighty LORD! the comfort of my life, the light of my eyes, the port of my desires. All thy Angels and Saints, all thy creatures for euer praise thee: for that by the merite of thine vnspeakeable charitie and humility, which bowed thy backe to vndergoe the miseries due to vs for our sinnes: thou hast not onely freed vs from all our euil, but participated thy goodnesse vnto vs.

14.

Thou diddest cast no trauell vpon thy selfe, whereof thou diddest not vnburthen vs: And further, in taking vpon thee our flesh, thou hast giuen vs thy Spirit; in taking vpon thee our sinnes, thou hast giuen vs thy righteousness; in taking vpon thee the punishment which wee could not auoid, thou hast giuen vs the glory which thou diddest possesse: in making thy selfe like vnto vs, thou hast made vs in the sight of thy FATHER, after a  
fort,

lost, and in our degree, like vnto thee. By suffering that vvhich we had deserued, thou hast procured vs that which wee could not deserue; by suffering that which pertained only to vs, thou hast cast that vpon vs, which in right pertained only to thy selfe. So that all thy paines are our preferments, thy dishonour, our glory; thy miseries, our merits; thy sufferings, our satisfaction; thy reproches make vs without blame, thy bands free vs, thy stripes heale vs, thy sorrowes comfort vs, thy trauels refresh vs, thy condemnation iustifieth vs; thy death reduceth vs to life.

Now, when *Pilate* saw that *I E S V S* was in so pitifull a plight, that he supposed the sight of him sufficient, to breake the bloody purposes of his enemies; hee led him forth to the people, and said vnto them: *Behold the man*: What now would you more? If  
it



15.

it be for malice that you are so violent against him, behold how miserable he is; if for feare, behold how contemptible: fault he hath done none. Assuredly, this shewing of I E S V S doth plainly shew, that he was made a wofull spectacle indeede. So wofull, as *Pilate* did verily belecue, that the very sight of him would haue moued the hardest heart of his enemies to relent, and say; This is enough; wee desire no more. But they insatiable in cruelty, importuned *Pilate*, some with perswasions, others with confused clamours and cryes, that hee might be crucified. They had the diuels mind, w<sup>ch</sup> is not satisfied but by death. No punishment but death, no death but by the crosse, could satisfie their desires.

16.

But, O you formall obseruers of your law! seeing you had condemned I E S V S of blasphemie, vpon what reason (if there be any reason in your actions)

ns) doe you cry out, *Let him  
be crucified?* The Crosse was not  
the punishment which the law  
appointed for blasphemy: The  
law of *Moses* saith, *Bring the  
blasphemer out of the host, and let  
all the congregation stone him.* As-  
uredly, besides the violence of  
passion, which is able to pull  
men, not onely from their iudge-  
ment, but from their sence; wee  
must mount our mindes a little  
higher, and with the holy Euan-  
gelists say: *All this was done,*  
*that the Scriptures might be fulfil-*  
*led.* The death of the Crosse  
was appointed by the Father,  
and accepted by the Sonne. It  
had beene prefigured, it had  
been prophecied; *IESVS*  
himselfe had foretold more then  
once, that he should be deliuered  
by the Jewes, to be condemned  
and crucified by the Gentiles.  
What then shall we say? but with  
the holy Church of *Hierusalem*  
acknowledge; *that Herod and*  
*Pilate,*

Leu. 24. 14.

17.

Act 4. 27.

Pilate with the Gentiles and people of Israel, assembled to do whatsoever the hand and counsaile of GOD had determined.

*Ioh. 7. 30.*

*& 10. 39.*

*Ioh. 8. 59.*

*Luk. 4. 29.*

Many times before, when the Jewes went about to apprehend IESVS, they wanted power. When vpon surmise of blasphemie, they would haue stoned him; vwhen they would haue throwne him headlong from the edge of a Hill; he easily escaped them. Euen in the day time, in their populous Cities, enuironed with their thickest throngs. Partly because his time was not then come; and partly, because these were not the deaths appointed for him. But when the time arriued, that the Jewes should deliuer him to the Gentiles, to be crucified; albeit they assailed him in the night, without the Citie, amidst his Disciples; albeit he shewed his diuine power, in striking downe those who came against him: yet did he voluntarily

rih

ily submit himselfe, both to the  
shame, and to the torments, and  
to the death of the Crosse.

When this time was come,  
neither would he escape, neither  
could the Jewes desire against  
him any other death, but the  
death of the Crosse. Among all  
that multitude, there was not any  
variety either of voice or of opi-  
nion. They all agreed to take  
away life from the Sonne of  
G O D; they all agreed that he  
should be crucified. They all  
agreed to preferre *Barabbas*, who  
had slaine the living; before  
him, who hath reuiued the dead.  
Wherein, if we seuer the worke  
of G O D, from the worke of  
man, we shall finde the greatest  
mercy, and the greatest cruelty  
and malice that can be: the grea-  
test mercy in sauing enemies; and  
the greatest cruelty and malice, in  
oppressing a friend. And this is  
usually a property of the wicked,  
in matters of vertue, to disagree  
one

one from another; so many men, so many mindes : but in wickednesse and mischief (as if they were quickened by one Spirit) they all iumpe in one Iudgement; they alwayes concurre in one desire.

19. Seeing then (O my soule) thy SAVIOUR hath found so little pitie amongst the Jewes, turnethou thine eyes vpon this lamentable forme, and say vnto thy selfe; *Behold the man.* Behold his bounty, behold his loue, behold his distresse. And if thou feelest no compassion for the paines and anguishes which hee endured, assure thy selfe, thou wantest loue: for they who loue, are alwayes sorrowfull for the miseries of the parties vvhom they affect. If thou findest not within thee this testimony of loue, yet abhorre to ioyne in malice with the barbarous Jewes, in crying against him; *Let him bee crucified.*

Which

Which voice thou doest so often cast forth, as thou consentest to any sinne; for so much as thou doest a thing, wherby thou wouldest binde him to die again, if his former death were not sufficient.

20.

So often therefore as thou art inclinable to any euill, present this mournfull spectacle before thee, and say to thy selfe; *Behold the man!* Which words although they are but few, and seeme to containe small matter: yet if thou examine them well, they will not onely stay thee from executing thy euill intents, but strike thee downe to the earth, a thousand times to kisse it, vpon conscience of thy vvicked vnworthinesse; and to powre forth praises vnto him, both for those things which once he did endure, and for those which dayly he doth for thee. *Behold* therefore the greatnesse of thy sinnes, by the great sorowes which thy SAVIOUR did:

21.

did sustaine: *Behold* how necessarie it was to satisfie for sinne. *Behold* how grieuous the satisfaction was. Consider hereupon the rigour of GODS iustice: consider how abominable a thing sinne is vnto him. Coniecture also, what reuenge GOD will take vpon sinners themselves, who do not both acknowledge, and accept the benefit of their Redemption; seeing so severely he punished his most deare and innocent Son for their sinnes.

22.

O sweet CHRIST! grant this thy shape deepe within my heart; that continuing in the contemplation of these points, I may not be, both so vnthankfull and cruell in affection towards thee; nor yet, either senselesse or desperate in care of my selfe; as to commit that which is so painefull and ignominious to thee, and to me so dangerous.

Remem

Remember, O my LORD!  
what I am to thee, and thou to  
me; and doe not flye from me,  
that I may finde thee. I make a  
long iourney vnto thee, I pro-  
ceede slowly, I often make stay,  
often I go backe: strengthen me,  
O LORD! guide my stum-  
bling steps, draw me after thee  
with the line of thy loue; be not  
weary to expect him, who is not  
able to hold out pace.

And because my weakenesse is  
so great, that I doe often faile, ei-  
ther in purpose or pursuit: cease  
not (I beseech thee) to present  
this thy fresh bleeding forme,  
to the mercifull Maiesty of thy  
FATHER for me: And with  
that loue wherewith thou didst  
not onely *suffer*, but *offer* thy bo-  
dy, to be thus dishonoured for  
my sake; vouchsafe alwayes to  
interpose the same betweene his  
iustice and me. And although  
the sight thereof was not suffici-  
ent to appease the hatred of thine  
enemies,



enemies, yet will it pacifie the  
wrath of thy FATHER: be-  
cause whatsoever thou diddest  
suffer, it was vnder his obedience  
to restore his honour, and to sa-  
tisfie his iustice.

23.

Mat. 3. 17.

O Almighty GOD! *behold*  
here *the man*, whom thou hast  
appointed to bee a Mediator  
betweene thee and sinners: *behold*  
*the man* in whom thou art wel-  
pleased. *Behold the man*, whose  
righteousnesse will answere thy  
iustice in euery point: and whose  
punishments are sufficient to sa-  
tisfie the penalty of all my sinne.  
*Behold* his humilitie, *behold* his  
obedience, *behold* his satisfac-  
tion. Oh! that his sufferings were  
ballanced against my sinnes.  
certainely they would so farre ex-  
ceede, both in vveight and in  
worth, that thou shouldest in ius-  
tice, rather powre forth thy mer-  
cies vpon me for the one, then  
hold them still in displeasure for  
the other. O most iust and mer-  
ciful

cifull GOD ! let this brused body  
be alwayes in thy sight. First, fixe  
thy heauenly eyes vpon his me-  
rits, then vouchsafe to looke to-  
wards me; and for his sake haue  
pittie vpon me. Graciously grant,  
not onely pardon of my iniqui-  
ties, but participation also of  
his righteousnesse : that in the  
purity thereof, I may be appro-  
ued by thee, when I shall bee  
proned.



§. 8.

How hee was condemned, and  
forthwith led to the place of exe-  
cution.

1. **T**He iudgement of Pilate, by his  
owne iudgement was iniust.

2. What constrain excuseth from  
fame.

3. The punishment that fell vpon Pi-  
late.

4. The

4. The iustice of the sentence against CHRIST.

5. CHRIST was charged as a sinner and as a sacrifice.

6. The loue of CHRIST and his FATHERS Justice, were causes of his condemnation..

7. For what secret cause Barabbas was preferred before CHRIST.

8. A secret cause of the silence of CHRIST.

9. The silence of CHRIST hath opened our mouthes.

10. The rebellion of Adam.

11. The satisfaction of CHRIST.

12. The loue of CHRIST, is a provocation, for vs to loue him againe.

13. A Prayer to that end.

14. The loue of CHRIST is a provocation for vs to settle our assurance in him.

15. It is iustice now, that offenders, whom CHRIST suffered, should be charged.

16. The merits of CHRIST inuincible.

17. The Diuell iustly deprived of power which he had ouer vs.

18. The Diuell by ringing our SAVOUR, hath slaine himselfe.

19. In what manner Iudas repented.

20. The Iustice of GOD against persecuters of IESVS.

21. Wherefore the Iewes purchased

place of Buriall, with the mony which Iudas  
restored.

22. Wherefore CHRIST suffered upon  
Mount Caluary.

23. In what sort we must stoupe under  
the Crosse of CHRIST.

24. We may be bold to cast our sins upon  
CHRISTS shoulders.

25. Wherefore CHRIST did turne and  
speake to the women that wept after him.

26. The force of teares.

27. Wherefore CHRIST said to the  
women, that they should not weepe for  
him.

28. The right weeping.

29. A Prayer and thanksgiuing.

**N**OW, although Pilate had  
openly declared, both  
that CHRIST was in-  
nocent, and that he had authori-  
tie to acquite him; yet giuing  
place either to the fauour or fu-  
ry of the Iewes, rather then to  
iustice; he pronounced sentence  
of death against him, and deliue-  
red him to the pleasure of his e-  
nemies. Therefore, O President!  
by thine owne iudgement, thy  
iudge

1. iudgement was vniuit. For, the  
gauelt sentence of death again  
him, whom thrice before the  
haddelt pronounced innocent.  
will neuer excuse thy iniustice  
any colour of constraint from  
Iewes : for there are two  
of constraints. The one so ab  
lute, as it concludeth consen  
and this is allowed for a perem  
tory excuse. The other proce  
deth from inconueniences, man  
times surmised, and sometime  
probably true, which draw t  
consent of the will vnto them  
and this may happely be pitt  
by men, but findeth neither pi  
nor pardon with G O D. And  
therefore after that thou had  
been condemned at *Rome*, and  
confined to *Vienna*, by the same  
Emperour vvhom thou wert  
vnwilling to offend: thou did  
dest follow the trace of the grea  
traitour *Iudas*, in laying violent  
hands vpon thy selfe.
- 2.
- 3.

Certainly in thee, O Presi  
dent

dent! this was the greateſt piece  
of iniuſtice that could poſ-  
ſibly bee committed; but it  
was a juſt ſentence in the high  
President of Heauen, before  
whom all the ſinnes of the  
world ſtand in naked view, and  
who will not ſuffer one of  
them to paſſe vnpuniſhed. Ther-  
efore, becauſe the whole world  
was not ſufficient to ſatiſfie  
for any one ſinne, hee drew  
the ſword of his iuſtice, and  
ſmote therewith his innocent  
SONNE; who only was able  
among all men, both to beare,  
and to breake his wrath againſt  
ſinne.

But, O juſt Iudge! thou art  
neuer ſtirred to wrath but by  
ſinne; thou art neuer grievouſly  
wroth, but with grievous ſinne.  
At this time thou wert grievouſ-  
ly wroth, and diddeſt grievouſly  
ſmite thine onely Sonne: But in  
him thou couldeſt finde no grie-  
uous ſinne; in him thou couldeſt

finde no sinne at all.

*Joh. 18. 22.*

What? diddest thou not only release Offenders, but (as did *Caiphas* the high Priest) *cause* the Innocent, without *cause* to bee smitten? And is it not more against the Law of Iustice, to condemne the Innocent, then to discharge and acquite the guilty? How then may we esteeme it iustice, which doth not only release offenders, but layeth so seuerer sentence vpon the Innocent? O Light! which hadst decreed this mystery in thy holy counsaile from the beginning; open my vnderstanding, breake the miste of mine eyes, that I may see this worke of Iustice and mercy, wherein thou art more admirable then all my workes beside.

5.

Assuredly, he is not vniuſſly charged, who owing nothing from himſelfe, vndertaketh the debt of another man; neither doth the Iudge any more wrong

ingiuing sentence againſt a voluntary ſurety, then hee doth againſt a principall debtor. It is pity to ſee a man pay that which he neuer tooke; but if hee will ſubmit himſelfe to be a ſurety; if in kindneſſe he will represent the perſon of the debtor, Juſtice muſt haue her courſe againſt him. It is pitie to ſee a harme- leſſe Lambe lye bleeding to death; but if it be appointed for a ſacrifice, it is the nature of a ſacrifice ſo to be uſed. So, although hee was without ſinne in him- ſelfe; yet as a ſurety, and as a ſacrifice, he did juſtly ſuffer for the ſinnes of other. Although by in- nocency he was free; yet by loue he became intangled in debt. For his owne innocency, God was well pleaſed in him; but for our impurities, he juſtly gaue way to his wrath againſt him. He was juſtly charged, not with that which he had done, but for that which he did vndertake. We in



Esa. 53. 4, 5,

6.

iustice should haue been smitten with these sorrowes ; this blowe in iustice was bent against vs: but he in loue stepped betweene the blowe and vs, and receiued the full dint thereof vpon himselfe. He tooke vpon him our infirmities, and bare our sorrowes ; hee was wounded for our iniquities, and broken for our transgressions. The chastisement of our peace was laid vpon him, and with his stripes wee healed. All we as sheepe were gone astray, and turned euery man to his owne way ; and the LORD hath laid vpon him the iniquity of vs all.

6.

So then, it was his loue, and his Fathers iustice, that cast him into these extremities. Loue created that sinners might be saved, & iustice exacted that sinne might be punished. To satisfie both which suites, the meane was found, that one vnspotted Innocent, not subiect to death, and yet willing to dye ; who was with

without sinne, and yet able to make satisfaction for sin; should thus cruelly suffer for all offenders. This, O LORD, is the nature of thy debt; this is the cause of thy condemnation. Innocency maketh thee free; but loue hath brought thee vnder charge of our accounts. In innocency thou art purer then the Starres; but loue hath plunged thee in the depth of our deformities. By the greatnes of thy loue, our sinnes haue soiled the beauty of thy innocency. And therefore, although *Pilate*, respecting thy desert, could finde in thee no cause of death; yet we, respecting thy loue, doe find so many causes thereof, as there are sinnes in all the world.

Come hither then, and I will tell you in a word, the cause of his sentence. It was not for his fault, but it was for his loue; his loue and our faults were the ground of this iustice. Hee that

loued both so ardently, and such sinners as wee, was iustly condemned.

7.

And happily (O innocent LORD) this might be one secret cause wherefore *Barabbas* was preferred before thee. For *Barabbas* (albeit a villanous offender) did beare no mans sinne but his owne: but thou wert charged with all the sinnes of the

8.

world. This also might happily be a secret cause, which did strike thee into such a set silence, as neither the malice of accusers, nor falshood of witnesses, nor iniury of Officers, nor cruelty or partialitie of Iudges, were able to breake it. For thine innocency needed not; our guiltinesse could not possibly be defended. Thine innocency was knowne well enough to thine enemies; our guiltinesse was too well knowne vnto thee. Thy workes did plainly testifie, as well thy innocency, as that thou wert the Son  
of

of G O D ; for so *Nicodemus* a Ruler had said , *We know (by thy miracles) that thou comest from G O D*: but our workes had made thee so guilty, as no one offender was comparable vnto thee. Wherefore, being now charged with whole worlds of sinne ; being now appointed by thy Fathers iustice, and in thine owne loue hauing submitted thy selfe in this sort, both to suffer and satisfie for the offences of all men ; thou diddest with holy *Iob* , lay thy finger vpon thy mouth. Not for that thou wert not iustly prouoked to reply, by many indignities, in regard of thy selfe ; but for that in regard of vs , nothing could iustly bee said. There was no place for deniall, none for defence ; and therefore with a magnanimous silence thou enduredst all : as before it had been prophesied of thee.

O most blessed ! O more then most precious silence of my Sa-

B b 4

uiour!

*Iob. 3. 1.*

*Iob 32. 37.*

*Es. 53. 7.*

9.

Rom. 8. 15.

Gal. 4. 6.

uiour ! which hath opened our  
 mouthes, not onely to speake,  
 but to cry out with full voice  
 and assurance, *Abba (Father)* O  
 blessed SAVIOUR ! our of-  
 fences haue stopped thy mouth,  
 but thy innocency hath opened  
 ours. In regard of our offences  
 thou hadst nothing to say ; but  
 in regard of thy innocency wee  
 may cheerefully say to the FA-  
 THER ; *Father, what hast thou*  
*to say to vs ?* Thy innocent Sonne  
 hath not onely satisfied our of-  
 fences, but hath imparted his  
 innocency vnto vs : he hath not  
 onely made vs unpunishable by  
 his satisfaction, but by his inno-  
 cency he hath made vs honora-  
 ble before thee. His innocency  
 hath made our guiltinesse the  
 meanes to display thine infinite  
 mercies vpon vs.

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Gen. 3. 22.

O mercifull FATHER  
 behold what *Adam* did deserue,  
 and then behold what my SA-  
 VIOUR hath done. *Adam* re-  
 belled

belled against thy Maiestie; both as thou art G O D from euerlasting, and as thou art Creator and L O R D of all the world; ouer which he aspired to bee absolute Master. For the first, our S A V I O U R was condemned in diuine treason (namely blasphemie against G O D) by *Caiphas* the High-Priest, the chiefe Iudge in religious affaires: who as hee did beare a figure of C H R I S T in this world, so should hee aboue all men haue knowne him, and declared him to others. For the second, he was condemned in humane treason (namely, rebellion against the Emperour) by *Pilate*, a President of the greatest Monarch of the world. Seeing therefore he hath been condemned for vs in high treason, both against G O D and man: seeing he hath endured the punishment of all our rebellions; what haue we any further to answer? his obedience hath defaced our riotous

I I.

rebellion; by his condemnation we are acquit. His condemnation before a Tribunall vpon earth, hath acquitted vs before thy Tribunall in Heauen. His sufferings are a sufficient discharge betweene vs and thy Iustice; his loue is a sufficient discharge betweene his sufferings and vs; because his loue requireth nothing for all his sufferings, but onely that we loue him againe.

12.

O my soule! what a forceable prouocation is this vnto thee, not only to loue thy SAVIOUR, but to settle thy assurance in him? For, how is it possible that thou shouldest not loue him, who *re-acted* his owne Maiesty, and *sub-icced* himselfe to this misery, to saue thee?

13.

O good IESV! O health of my soule! haue mercy vpon me, I beseech thee, and helpe me; strike this fire within my heart; let my soule be satiated with thy  
sacred

sacred loue. Thou art (O LORD) my full felicitie; my last end; the marke whereat I ayne; the Port whereto I sayle; the terme, the rest of all my desires. Wherefore then doe I not loue thee? wherefore doe I not desire thee with that ardencie, wherewith all creatures loue and desire the place of their rest? The fire and the ayre ouerthrow Mountaines, rend vp Rockes, shake the whole earth, to breake forth to their naturall place: and wherefore doe not I breake thorow all impediments? make way thorow all Creatures to come vnto thee? who art the onely place both of my refuge and rest. O my desire! O my sweet solace! my assured strength! wrap my soule in the flames of thy loue; that all carelesse coldnesse may be consumed thereby: possesse it so entirely with that diuine fire, that I may haue no sense of any worldly thing. Most sweet,  
louing,



louing, beautifull, noble, rich,  
wise, glorious, and worthy to be  
both loued and adored; O life of  
my soule! who diddest dye to  
giue me life; who diddest dye to  
kill death; mortifie me wholly  
even my will, and all my euill in-  
clinations, and vvhatsoeuer is  
mine, within me. Then reuiue me  
again in thy liuely loue; by vni-  
ting all the faculties of my soule  
vnto thee, and making them obe-  
dient to thy will.

14.

Seeing also thou hast (O my  
soule) so rich a treasure, and so  
liberall a distributor of the same;  
how is it possible that thou shoul-  
dest not rise in hope? Iustice hath  
found a way to strike the Inno-  
cent; and cannot Mercy finde a  
meane to saue the guilty? Assu-  
redly, yes. For it is a greater mi-  
racle that God was condemned  
and crucified, then that man  
should be acquitted and liue. If  
therefore we haue the greater, we  
haue no cause to doubt of the  
lesse.

richle. Iustice hath executed her  
to bueritie vpon the Innocent ; and  
if euer mercy will shew her fauour vp-  
on offenders,

Yea, if it was iustice, that the  
Innocent should be condemned  
and executed for satisfaction for  
his sinne; it is iustice also, that the  
offenders for whom he suffered,  
should be discharged. It is iustice,  
to say, that the principall should  
be discharged of that debt, which  
the voluntary surety hath freely  
paid. Therefore although grace  
is not due to a sinner, as hee is a  
sinner; yet it is due to him as hee  
is redeemed. It is Mercy that a  
sinner should be saued, in respect  
of the sinner : but it is Iustice,  
in respect of CHRIST. The  
Iust was handled as a sinner, that  
sinners might bee accepted for  
Iust. For, it is not agreeable to the  
rules of iustice, that one offence  
should be twice punished ; that  
a debt once paid, should be ex-  
acted againe. He hath ioyned,  
he

15.

hee hath vnited himfelfe vnto  
vs : as he cannot be condemne  
again, so cannot we likewise be  
condemned ; except we break  
vnion, and willingly fall from  
him.

16.

Further, it cannot be esteemed  
how acceptable to his FATHER  
was, the obedience, patience,  
humilitie and loue, where  
with he offered himfelfe to this  
opprobrious death ; to restore his  
FATHERS honour, and to  
worke the Redemption of man  
kinde. Seeing therefore his me  
rits are inualluable, and that all are  
referred to the saluation of our  
soules ; there is no doubt but the  
same shall be effectually obtained.  
The Father will not deny him  
that, for which he did so grie  
uously afflict him. This is the  
couenant which the Lord hath  
made with our *Noah* : the flood  
of his fury shall neuer againe v  
niuersally inuolue vs ; he will ne  
uer hold backe his mercy from  
those,

those, for whom his Sonne in-  
treateth mercy.

Lastly, as *Adam*, for eating of  
one forbidden Tree in Paradise,  
was iustly deprived of the vse of  
the rest, whereof before hee vvas  
permitted to eate: so when God  
permitted the Diuell, as his Gao-  
ler and Executioner, to arrest by  
his Serieant Death, all the sonnes  
of *Adam* (because his issue was  
attainted, and his whole bloud  
corrupted by that offence) but  
with exception, that if any were  
innocent and free from sinne, he  
should not be touched: the Diuel  
by laying an vniust gripe vpon  
our SAVIOUR, vvho was  
without spot of sinne, is iustly  
deprived of the power, which  
before he had ouer all others. He  
hath broken his teeth, he hath left  
his sting in that vnsported body;  
yea, by stinging another (as of-  
ten doth the Bee) he hath slaine  
himselſe. He is now no longer  
able to enforce; onely he sug-  
gesteth

17.

18.

gesteth euill aduice, whereby he leduceth some vnhappy soules and entangleth them within his nets. But CHRIST againe hath giuen vs so large light, both by doctrine and by example; the supply of his grace also is sufficient; that these corrupt counsailes may easily be discerned by the one, and auoided by the other.

Now, it was not *Pilate* alone who put the Iewes in remembrance, both of the innocency of IESVS, and of their hellish hate: But *Judas* also, when he saw that IESVS was condemned, repented, and brought the thirty pieces of silver to the chiefe Priests and Elders saying: I haue sinned in betraying the innocent blood, &c. So many workers as there were of his death, so many witnesses were there of his innocency.

19.

BUT is it true, that *Judas* did indeede repent? It seemeth that he did; for he exprest good tokens

tokens of all the parts of true repentance. *First*, he was deeply touched with griefe; as it appeared both by his speech, and by the event: *then* he confessed that he had sinned: *Lastly*, he made restitution, so farre as his power could performe; as well in returning the mony that he had received, as in declaring that IESVS was innocent.

Here was *contrition*; *confession*; and *satisfaction*; the three parts of true repentance: wherefore then was not his sinne forgiven? For repentance and remission of sins are two inseparable sisters; the one whereof can neither live nor dye without the other.

It is very true, that *Iudas* performed all the outward parts of repentance. He sorrowed largely, he confessed enough, he satisfied what he could: But hee wanted the life and soule of repentance.

Hee wanted faith, without which,

Psal. 6.

20.

which, repentance, and all good  
workes of piety and religion are  
dead. Faith so pleaseth God  
that nothing pleaseth God without  
it. If he had beene enriched  
with one graine of faith, he had  
neuer despaired; it would haue  
melted his despaire into teares.  
He would haue wept bitterly  
*Peter*; and with *David*, he would  
haue watered his couch with  
teares. But wanting faith, want-  
ing lively spirit of repentance; with  
stiffe obdurate impatiencie, he  
vsed violence against his own  
life.

And this was the first stroke  
the iustice of God against the  
obstinate persecutors of our Saviour  
VIOVR. It began with *Judas*  
but (O yee obstinate Iewes) it  
hath not yet ended with you  
selues. *Judas* did forthwith exe-  
cute himselfe; and as you then  
preferred a murtherer before  
I E S V S, so did he deliuer you  
afterwards to many mercilesse  
slaughters.

all daughters. For before 40. yeeres  
on are determined, the Romanes,  
G. commanded by *Vespasian* and *Ti-*  
with his sonne, embraced your Ci-  
rich with a siege, and made so  
e heat a carnage among you, that  
hauē hundred thousand of your  
eare people did perish. And as you  
y would bought I E S V S of the trai-  
ouer *Indas*, for thirty pieces of Sil-  
uer: so thirty of you vvere at  
that time sold for one piece. Af-  
wards *Adrian* set *Seuerus* vp-  
you: who tooke 50. of your  
w fortified Castles, rased 980. of  
our best townes, slue at diuers  
times 580. thousand of your  
the people: Besides the large multi-  
tudes which perished by famine,  
dicknesse and fire: Besides the in-  
credible numbers which had also  
been slaine a little before, by di-  
rection of *Traiane*, Predecessor  
to *Adriane*; in *Alexandria*, in  
Egypt, and in *Mesopotamia*.

O you stiffe obstinate Iewes!  
you liuely map of dead sinners!

you



27.

you moouing sepulchres !  
breathing graues ! In what  
Reason, Nature, Religion, your  
own soules, & so much as in  
lyeth G O D himselfe is buried  
was not without a mysterie, that  
you purchased with this money  
new place of buriall : not only  
regard of this butchery which  
sued, not onely in regard of your  
owne cursed carrions, for which  
your whole Citie seemed little  
nough for a buriall place ; but  
cause your Kingdome, your  
Priesthood, your sacrifices, your  
Temple were then to be buried  
You haue beene euer since  
true inheritors of *Cains* curse  
exiles from heauen, & vagabonds  
vpon the earth. Strangers, for  
whom you so carefully provided  
a buriall place, haue euer  
since possessed your Citie.  
*Abel* was a figure of *C H R I S T*  
in that hee was both vniuall  
and vnnaturally slaine by his  
brother *Cain* ; so was the cur

of Cain a figure of the curse cast  
upon you . euen as the Psalmist  
also did prophesie of you : *Slay  
them not, lest my people forget it,  
but scatter them among the people.*

The place which you bought,  
might well be called the field of  
blood ; as well for that it was the  
price of the most precious & in-  
nocent blood that euer was shed,  
which hath made you the great-  
est murtherers that euer the earth  
did beare; as in regard of the Sea  
of blood which afterward this  
murther cost you. But how com-  
meth it, O yee great sacrificers !  
ye Sages of the Law ! yee wise  
interpreters of the Prophets !  
how commeth it (I say) that you  
haue beene either so blinded by  
your malice, or so ouer-carried  
by the secret prouidence of  
G O D ; that those things which  
had bin prophesied against you  
many ages before, should be ac-  
complished by your owne ende-  
uours ? Did you not know, that  
about

about 562. yeeres before, the  
Prophet did foretell of this loo  
ingratitude of the people to  
wards their Pastor? and of the  
desolation which should ensue  
Did he not prophesie, that they  
should value their Pastor at thir  
ty pieces of siluer? and that  
these pieces should bee cast to  
*Potter*? What? was there none  
in Ierusalem to receiue these 30  
pieces but a *Potter*? Had no other  
man any land to sell? Must this  
be the iust price of his land? Must  
I E S V S be betrayed, and this  
field bought with the very same  
money?

O deepe prouidence of God  
rather then meanes shall faile to  
execute his iustice, our owne  
policy and industrie shall be the  
meanes. Yea, it is very iust, that  
as we are the causes of our owne  
punishments, so our own iudge  
ments & endeouours should draw  
them vpon vs.

O ye high Sacrificers and Sa

ges of your Law ! The Traitor  
*Judas* did murther himselfe with  
his owne proper hands : But be-  
cause your hands sufficed not to  
massacre as well your people , as  
the common state, both of your  
gouernment and religion ; you  
gaue thirty *pieces of silver* to a *Pot-*  
*ter*, for a field to interre them all;  
as the greatest *strangers* within  
your coasts.

The sentence of death being  
once giuen, forthwith the crosse  
was prepared. And then they  
brought forth *IESVS*, and laid  
that heauy tree vpon his shoul-  
ders, which had beene vnmerci-  
fully battered vvith whips be-  
fore ; tormenting him, not one-  
ly with the sight, but with the  
weight of that, which was ap-  
pointed to be the instrument of  
his death. Which painefull bur-  
then, together with the weight  
of all our sinnes, he refused not  
to take vpon him ; but procee-  
ded on his way with incredible  
alacrity,

alacrity, both in loue towards v  
and in obedience to satisfie  
Fathers iustice ; as a true *Isaac*  
bearing the wood for the sacrifici  
cing of himselfe.

O good *IESV* ! How ha  
thou trauelled about to seeke  
lost soule? How many iourney  
in a very short time hast thou  
made? After thy last Supper  
thou wentest to the Garden  
*Gethsemanie*, vpon Mount *Oli  
uet*, without the City : from the  
garden thou wert brought againe  
bound to the house of *Annas*, which  
*Hierusalem* : from thence to the  
house of *Caiphas* : then to the  
Iudgement Hall of *Pilate* ; from  
thence to the house of *Herod* :  
somewhat farre distant from the  
house of *Pilate* ; from thence  
gaine to *Pilates* house : and last  
charged with a massy Crosse  
thou didst trauaile to Mount  
*Caluary* without the City. What  
which iourneyes contained most  
ny miles.

22.

But whither goest thou, O innocent LORD! what hast thou do vpon the stinking hill *Calvary*? which being a place of common execution, is tainted with the smell of putrified bones: thou shalt finde there, no ke persons to cure, no diuels cast forth, no Temples where to teach. True, LORD; but here thou shalt finde dead to life, & sinners to forgiue. Thou shalt there finde many scattered souls of executed offenders, which expect thy comming; that the true *Elizens*, thy dead body should restore them to life. And it is neither vnusuall nor unfit, that the Physician should resort where the diseased abide.

But this place was not onely unseemely and vnsweet, but exceeding infamous. And what meaneth it? O good IESV! What doth it meane? that thou hast not onely made choice of an infamous death, but of an in-

Cc

famous

famous death, but of an infamous place wherein thou wouldst die? The place was infamous, but the death was both infamous and accursed: For *curſed is euery one that hangeth on tree*: Whether by a cord, as the custom was amongst the Jewes; or whether he were fastened by nailes, as other nations vsed at that time to persons extraordinarily either mischieuous or base. It is true that all executions by lawfull justice, are not onely infamous amongst men, but a visible testimony of Gods fury and curse against sin: but God hath further blasted this punishment with a speciall curse, for which cause hath bin alwayes esteemed most odious amongst men. What shall I say? did it not satisfie thy loue to dye for vs, but wouldst thou die the most accursed death and in a most infamous place, to assure vs thereby, that thou hast deliuered vs from the malediction

Gal. 3. 13.

no iudgment and reproofe of the law ?  
wouldest thou so enamoured of Ma-  
lous factors and sinners , that not  
only for *them* ; but *with them* ,  
and *among them* , and *by them* , and  
as the worst of *them* , thou wouldest  
bee crucified ? Certainly ,  
O my SAVIOUR ! thy death  
containeth so many mysteries ,  
that it is not enough for vs to  
say , thou didst die for our sinnes ;  
but wee are further to consider  
how thou wouldest dye ; which  
was , by the ignominious and  
cursed death of the Crosse : with  
whom also ? even with Male-  
factors : when ? in the principall  
strength , and beauty of thy age :  
In what yeere ? In the great yeere  
of Iubile : vpon what day ? at the  
great solemnity of the Pascheouer ;  
even when they celebrated the  
figure of thee . In what place ?  
vpon the infamous and vnsauou-  
ry hill Caluary , onely made glo-  
rious by thy death .

Thou vvert neither priuily

C c 2      made



made away, nor tumultuously slaine: thou diddest not dye in a corner, who dyedst for all the world. Thou wert condemned in publike place of iudgement; thou didst suffer vpon the common place of execution; vpon a day, and in a yeere of the greatest solemnitie that could bee. GOD had set thee vpon the open stage of the world; to declare thereby, as well his fury against sinne, as his loue and mercy toward sinners.

O glorious *Calvary*! where the Prince of light did encounter and overcome the prince of darknesse; where, at one instant, our life for a time ended life, and our death did for euer dye: I will not hereafter seeke my Sauour in the Temple, but vpon thee. For in the Temple hee scourged sinners, but vpon thee hee dyed for them; vpon thee he opened his armes to embrace them.

It had beene before obiected  
against

against him, that hee was a friend  
to *Publicanes and sinners*. True :  
hee was a true friend to them  
indeed. But his friendship did  
neuer more truely appeare, then  
in this action, and vpon this  
place: In this place hee was molt  
friendly to sinners. In heauen  
he is glorious, in hell furious, in  
the world maruellous : but vpon  
Mount Caluary, he was merciful  
and gracious. Without his mer-  
cie vpon Mount Caluary, wee  
could neuer enioy his glory in  
heauen.

And therefore accompany  
him (O my soule) in his painfull  
passage towards this place of his  
combate, and bow thy selfe also  
vnder his Crosse ; not vpon ne-  
cessity, and by constraint, as did  
*Simon Cirenens* ; for nothing is  
more grievous, then either to  
serue, or to be serued by con-  
straint: but freely and cheereful-  
ly ; which manner of doing is  
better accepted of him, then any

C c 3      thing

thing we are able to doe. For although he might command vs as slaues, yet will he haue vs intreated as sonnes. And yet it seemeth that *Simon of Cirene* traueled not vnder the crosse in vaine. For wherefore is he called the father of *Alexander* and *Rufus*? Doubtlesse because they were well reputed for constant Confessors of CHRIST in their times. So he who *sustained* with CHRIST the burthen of the Crosse, retained by him the benefit thereof.

Bee not afraid then of the weight of the Crosse; it is laid vpon none, but CHRIST beareth it with them; and he beareth the most ponderous part himselfe: They can not be ouercharged who are charged with CHRIST. Be not ashamed also at the infamy thereof: He hath taken away both the infamy and curse. Hee hath made the Crosse a Tribunall, a Throne of Iudgement

ment for all the world. Be not  
ashamed of that name, which  
was most reproachfull among  
the Romanes; because Male-  
factors vsed to beare their owne  
crosses. Thy S A V I O V R  
hath made this action, not onely  
vnblameable, but honourable;  
yea, in some degree necessarie  
vnto thee.

And if thou wilt take a poore  
advice, howsoeuer his bodie  
was enfeebled, partly with tra-  
uile, partly with watching and  
iniuries all the night before, and  
partly by cruelties all that mor-  
ning; howsoeuer thou seest him  
charged vvith a massie crosse,  
wherof *Simon Cirenens* did beare  
vp that end which dragged be-  
hinde him; howsoeuer thou seest  
him charged with a more pon-  
derous loade, namely, the ire of  
G O D against sinne, which no  
creature could help him to beare;  
vvhich himselfe had beene vn-  
able to beare, had he not beene

*Forcifer,*  
*Gibbet-bea-*  
*rer,*  
*or, Crosse-*  
*carrier.*

24.

sustained by his Almighty deity. Howsoever (I say) thou see'st him, either burthened or weary, forbear not to cast thy sinnes vpon him: for wo be vnto thee, if when they naye him to the Crosse, they crucifie not also thine offences with him. Assuredly, vnlesse thy sinnes be crucified with him, thou shalt neuer be raised with him to life. Feare not that he will either shrink from them, or shake them off; for he hath manifestly declared, both his courage and his care. His courage appeared, in that he forbade the women which followed him, to weepe for him; he manifested his care, in shewing himselfe more sensible of their calamities then of his owne.

But stay here a little, O my soule! and runne not so fast by so high a mystery. When thy S A-  
*Luke 9. 31.* V I O V R talked with *Moses* and *Elias* vpon Mount *Thabor*, it was of the departure he should make

make from *Ierusalem*. vvhich should in reason moue thee more seriously to meditate therein. What is this then ? O my REDEEMER ! What new thing is this ? Thou wouldest not speake one word to *Herod*; thou wouldest not answer *Pilate*, although thou wert vrged ; and without request thou turnest thy face, and speakest to those vvhoe weepe after thee. Doeſt thou more at the ſilent teares of poore women, then either at the intreaty or command of powerfull men ? O good IESV ! thou doeſt much eſteeme thoſe vvhoe are pitifull ; ſeeing it was thy pleaſure, that the teares of theſe women ſhould bee regiſtred in thy Goſpell, and put in one Record with thy bloud. *Herod* questioned vpon curioſity ; *Pilate*, by way of authoritie ; but the daughters of Sion wept for pure pity. And therefore the words of the one, reached no further

then vnto thine cares ; but the luke-warme drops of the other, pierced thy heart. Thou takest pitie vpon those, who take pitie vpon others ; thou makest more account of the teares of the pitifull, then of the words of the mighty. For which cause thou didst not onely turne and speake to these weeping women , but thou diddest seeme more sensible of their teares, then of thine own torments : thou didst seeme to shew more care and compassion for their miseries, then for thine owne.

26.

O my soule ! if thou hast any businesse to negotiate with our LORD, if thou wouldest obtaine any courtesie of him ; thou maist heere see the best forme either of petition or plea. For it is better to sue vnto GOD with force of teares, then with multitude of words : a few teares are more regarded of him, then many words. Because words are formed

med by the tongue; but teares (although but vpon a humane compassion) proceed commonly from a heart, possessed either with griefe, or with loue. Vse few words then, and weepe, O my soule! for this is the language of heauen, this is the most strong voice to call vpon G O D. Teares ouercome the inuincible, appease the Omnipotent, and torment the Diuell more then hell fire. When teares cry vnto G O D, when he is importuned by true teares, hee will not delay both to come and to comfort vs: he will growe presently familiar with vs.

But, O Redeemer of my life! wherefore is it thy pleasure that wee should not weepe for thee? Thou diddest weepe for thy friend *Lazarus*, thou didst also weepe for the stones and walles of *Ierusalem*; and doest thou not permit vs to weepe for thee? doest thou set so light by the losse

27.



losse of thy life? shall we so ordinarily esteeme the shedding of thy bloud? What law of equity or iustice is it to command vs to loue thee, and yet to forbid vs to weepe for thee? For how doth he loue thee, who weepeth not at thy most cruell and vnworthy torments? Or wherefore doest thou consent that wee should weepe for our selues, and not weepe for thee? Are we of greater value then thou? or can any of vs be, either lesse worthily, or more shamefully and cruelly punished?

What shall I say? O the solace of my soule! shall I with reuerence leaue this high and obscure mysterie, among many other, to thy diuine iudgement? Or vvouldest thou signifie to those weeping women, that they should not iudge of thee, as then they saw thee? nor of thine enemies, or of themselves, according to that state wherein then they were?

were? Or doest thou giue vs to vnderstand, that it sufficeth not that we weepe for thee, if we doe not obserue how we weepe? Because the right weeping consisteth, not in multitude, but in well placing of our teares. Or is it thy pleasure, that we should not weepe for thy death, but for the workers of thy death? according to which rule, we haue cause to bewaile, rather those who commit, thē those who suffer outrage and wrong. Or wouldest thou signifie vnto vs, that our life should be a long martyrdom, a continuall crucifying of our selues; and that wee haue more reason to shew compassion for the vicked whilest they liue, then for the good when they dye? For it is better to dye, then to liue among euill men; because in death there is but one bitter morsell to swallow, but the society of the wicked is a continuall torment.

Or

28.

Or lastly, didst thou mean that wee should not weepe for thee, in comparison of our selues, because our sinnes are so great, that wee haue time little enough to lament them? And as thou art more grieued at our sinnes, than at thine own sufferings; so thou takelt greater pleasure that we should fall teares for them, then for thee; for if we doe not bewaile our sinnes, it little auaieth vs that thou hast suffered.

First therefore, we must weepe for *compassion* of our selues, and then for thy *passion*: we must bewaile our offences first, and then busie our selues in weeping for thy wounds. For, if thou haddest suffered for thy selfe, it had beene great reason we should haue wept onely for thee; but seeing thou diddest suffer for our sinnes, it is conuenient that we powre forth teares principally for them.

Howsoeuer it is, forbid vs not, O good IESV! forbid vs not,

not, I beseech thee, to weepe for  
mee; for if thou dost, with teares  
we will intreat thee that we may  
weepe.

We will intreat thee rather,  
not to weepe for the traytelous  
Citie *Ierusalem*, then not to suffer  
vs to weep for thee. O L O R D  
of all life! doe not onely permit,  
but enable vs to weepe; and ac-  
cept our praises watered with  
our teares.

With bended knees of my  
heart, and swallowed vp in the  
depth of mine owne vnworthi-  
nesse; with all feare & reuerence  
which can possibly fall into this  
weake worme, I prostrate my  
selfe before thee, O Lord I E S V  
C H R I S T ! and yeeld vnto  
thee most humble thanks, for  
thy exceeding mercy and loue  
towards mee. What haue I, O  
L O R D ! wch I haue not alto-  
gether receiued from thee? What  
am I, either presently or in hope,  
but onely by thee? Thou art my  
Creator,

29.

Creator, my sanctifier, my glorifier ; for thou hast given to me the state both of nature, and of grace, and hast also prepared for me the state of glory. And because to this high end many meanes are required ; of thine infinite goodnesse thou art to me, as well the meanes, as the end. Thou art my defender, my keeper, my gouvernour ; the merciful scourge of my sinnes, the curer of my infirmities, the instructor of my ignorances, the director both of my knowledge and power ; thou sustaineest, thou stirrest, thou orderest me in all my indeuours. Finally, thou art my LORD and my GOD ; euen all the goodnesse that I haue ; euen all the good that I expect.

9. 9.

How he was crucified.

**T**He ladder which Iacob saw in a vision.

2. Wherefore CHRIST was crucified naked.

3. The limmes of CHRIST were laden with our sinnes.

4. Example to be mercifull towards the needy.

5. Example of moderation in the abundance of worldly things.

6. The bodily torments of CHRIST.

7. His spirituall encounter.

8. Man was more easily ruined then redeemed.

9. The continuall miseries and traiailes of CHRIST.

10. Wee are unable to comprehend the mysteries of the death of CHRIST.

11. The death of CHRIST was prefigured in many.

12. Who were the principall, who the secondary or instrumentall causes of the death of CHRIST.

13. CHRIST

13. CHRIST tooke the medicine of our diseases.

14. We can neither honour CHRIST nor abase our selves as both are worthy.

15. It is reason wee should despise selves, and why.

16. The incomparable love of CHRIST

17. We are more bound to CHRIST for enduring torments for vs, then for all other benefits.

18. Wee are more bound to CHRIST for the manner of our Redemption, then for our Redemption it selfe.

19. A Thanksgiving.

20. Divers figures of CHRIST.



When hee came to Mount Caluarie there was the bloody banner displayed there planted he the

Tree of Life, the fruit whereof expelleth the poison, which the fruit of the forbidden Tree had wrought. There pitched he the Ladder, which *Iacob* saw but in a vision. The top whereof reached vp to heauen; whereupon not onely the Angels goe vp and down.

Gen. 8. 12.

1.

own, with our prayers to G O D,  
and his mercies to vs: but G O D  
himselfe descendeth to man, and  
man ascendeth vp to G O D. And  
first, they offered him myrrhed  
wine, which was a composition  
or mixture, to dull or abate the  
severe sence of death. But be-  
cause he was prepared in minde,  
to submit himselfe to all extremi-  
ties; to admit neither comfort  
nor ease; hee resolutely refused  
to drinke. Then to make his  
death the more reprochfull, they  
stripped him of all his garments,  
which the Souldiers put to diui-  
sion and lot. Insomuch as he,  
who in all the passages of his life  
was so pressed with pouerty, that  
he had not of his owne where to  
rest his head: was now driuen to  
that naked necessity, that he had  
not, in a cold season of the yeere,  
so much as a Figge-tree leafe to  
couer his body.

But, although the Law  
commanded, that malefactors  
should



should bee crucified ; yet did he not command that they should be crucified naked. Wherefore then, O good I E S V ! was the extremitie vsed against thee were the executioners so courteous to enioy thy apparell ? were they so cruell to encrease thy shame ? or wouldest thou testifie thy loue, in that thou wouldest not be exempt from any ignominy that we had deserved ? And in that thou didst discover thy naked flesh, and not hide any part of thy body from vs ; as before it had been couered with figures and ceremonies, and with a vaile.

When *Adam* had sinned, he would haue hid himselfe from the presence of G O D, because he was naked : being then attached, both with impuritie of soule, and obscenity of body, which are the chiefe originals of shame. But our second *Adam* tooke both this sinne, and this shame to

He did name vpon his naked members,  
shouldest thou carry them to the Crosse, and  
there crucifie them with him.

As thou assuredly, O my *Salvation!*  
thow soeuer thy body was naked  
of apparell, all thy limmes were  
laden with our sinnes: euen as  
thy Apostle St *Peter* hath said:  
*Hee bare our sinnes in his body on*  
*the Tree.* For who could haue  
violated thy holy members, if  
thy FATHER had not found  
our offences in them? If he had  
not found this accusation against  
thee; *This man receiueth sinners,*  
*and harboureth Malefactors?* Did-  
dest thou not know, O my R E-  
DEEMER! that in vvhose  
hand the theft is found, he must  
bee answerable for the same?  
Should not the FATHER  
handle thee as a sinner, seeing he  
findeth thee so charged with  
sinnes? The iustice of the F A-  
THER finding all our sinnes  
vpon thy body, executed vpon  
thee, and crucified them & thee  
together.

Hereby

3.

I. Pet. 2. 24.

4.

Hereby thou hast giuen vs example; *first*, to be mercifull towards the needy; seeing that for compassion to vs, thou haddest no pity vpon thy selfe: but wert cloathed with our sinnes and our shame, to cloath vs with thy innocency and glory.

5.

*Secondly*, to moderate our desires, in the vaine either brauerie or abundance of worldly things, the bellows of pride and of presumption; which doe not onely clog, but quench the deuotion of our Spirit: euen as a tree, by hauing many superfluous branches, becommeth lesse fruitfull; and as a lampe, vvith a little oyle is cherished, but choaked with much. For thou camest into the world to combat three principall euils; pride, auarice, and ryot: which proceede from threeloues; of honour, of riches, of pleasure. All which are branches of one stock; namely, the loue of our selues; which

which is the vniuersall roote  
of all sinnes. From these bran-  
ches all forbidden fruit, all the  
choake-peares of this life are  
gathered: against these thy life,  
doctrine and death did chiefly  
bend.

Then they strained his naked  
body vpon the hard death-bed  
of the Crosse, and fastened it  
thereto with blunt and rough  
nayles, driuen thorow his hands  
and his feete: out of vy which  
wounds issued foure golden  
streames, like the foure Riuers  
of the garden Eden, to water and  
fructifie the whole world. By  
meanes of which nayling hee  
was made immoueable (a grie-  
uous condition to a man in tor-  
ments) and deprived of the vse  
of any part of his body, either  
to helpe or to ease him in his ex-  
tremities.

Zach. ix.

And with such rage did the  
murtherous Iewes both thirst &  
hunt after the bloud of I E S V S;  
that

that within the space of the  
houres after they had brought  
him before *Pilate*; he was accus-  
ed, condemned, scourged, dis-  
pightfully despised; and lastly  
fastened to the Crosse.

6. Then they raised him vp be-  
twene two Theeues, and placed  
him on high in open view, to be  
tormented with a cruell lingering  
death; the whole waight of his  
body bearing downwards, and  
rending wider the wounds of his  
hands and feete; which, by con-  
course of sinewes (the instru-  
ments of feeling) are the most  
sensible parts of the whole bo-  
dy. 7. Having also to encount-  
er with the World, and with the  
Diuell, who is the Prince of this  
world; with death also, and with  
sinne, which is the cause of  
death.

Alasse! how farre is the mad-  
nesse of the world? how farre  
is the loue and liberalitie of  
CHRIST now extended? Was

God

God thus angry against sinners? would no other satisfaction be true? was the iustice of God so rigorous? Was the Redemption of man so precious? One disobedience was sufficient to destroy man-kinde, and were all these workes requisite for their Redemption? Truth, Lord; for experience teacheth vs, that it is more easie to ruinate, then to repaire. One firebrand is sufficient to prostrate a whole Citie, which cannot without much, both time, and toyle, and charge be repaired.

8.

O most righteous and vp-right Iudge! how mercifull wert thou towards sinners? and how severe against thine own Sonne? hee was borne in great baseness; the world no sooner received him, but it persecuted him, and chased him into forrain Countries.

9.

As his body grew, so encreased the burthen, both of his la-

D d

bours

bours and wants ; vntill in the  
 end he was betrayed to his ene-  
 mies by one of his followers. Is  
 any thing more admirable than  
 this? Liberalitie was sold, liberty  
 tyed, innocency accused, iustice  
 condemned, and Life execu-  
 ted. Is any thing more admir-  
 able? The wisdom of the FATHER  
 THER was derided, his power  
 beaten and bound, his beauty de-  
 filed, his glory with reproaches  
 and reproofes obscured. Is any  
 thing yet more admirable? GOD  
 was buffeted, GOD was scour-  
 ged, GOD was nailed to the  
 Crosse, and set vp to the open  
 shew and shame of the world.  
 what shall I say? GOD in his  
 humanity dyed.

Stay now (O my soule) for-  
 thou art not able to step any fur-  
 ther. LORD, I heard thy words  
 and was afraid; I saw thy works  
 and my bowels were troubled, I was  
 amazed, and my lips did shake. As-  
 surely, our feeble faculties are

Psalm 3.

10.

farr

farre vnable to comprehend this  
mysterie: they can neuer teach  
this boundlesse height; they can  
neuer fadome this bottomlesse  
depth. We may coldly speake of  
it, and drowsily affect it; but  
principalities and powers stand  
astonished at it. Stay then here (O  
my soule) and lift vp thy lumpish  
thoughts after him; euen after  
the man of griefe, as *Esay* tear-  
meth him. Cast off all delight in  
things of this world, and tasten  
thy desires onely vpon him; that  
thou maist with thy naked armes  
embrace thy naked SAVIOUR,  
and be more neerely ioyned vn-  
to him: that thou mayest with  
free affection kisse those hands,  
which were so liberall, as to be  
nayed for thee vpon the Crosse.  
Runne, O runne betweene those  
armes, which are so louingly  
spred to embrace thee; and bee  
not one of those of whom the  
Prophet *Esay* speaketh: *I haue*  
*spred out my hands all day to a re-*

Chap. 53.

*Esay 65. 2.*



*bellions people, which walked in a way that was not good.*

II.

Behold him, who was prefigured by the brazen Serpent, the sight of whom cureth the sting of the old Serpent the Diuell: behold the true Rocke, who being smitten, yeelded water & blood out of his side: behold the true *Moses*, stretching forth his bloody armes towards heauen, that his people may obtain the victory: behold the true *Rachel*, trauiailing to death for thy new birth: behold the second *Adam*, out of whose bloody side, the Church his Spouse is fashioned: behold the true *Sampson*, who with his death destroyeth his enemies: behold the true *Elias*, who stretching himselfe vpon the dead children, restoreth them to life: behold the true *Elizew*, who being dead, hath raised vp the world to life. behold the true *Salomon*, who hath made a perfect peace betweene God and

man:

man : behold the true Paschall  
Lambe, whose blood hath freed  
vs from the destroyer. He was  
wholly giuen for vs, and is whol-  
ly expended for our vse. Behold  
him from the Crowne of his  
head, to the soles of his feete, and  
thou shalt finde no part free from  
wounds and blood.

But, O King of glory ! what  
haddest thou deserued ? what  
hadst thou done ? *Pilate* could  
finde in thee no cause of death,  
neither can I finde any, but only  
the abundance of thy goodnesse  
and loue. For it was my sin that  
hath thus distressed thee ; my  
sinne, thy Fathers hate against  
sinne, his loue to me, and thy o-  
bedience to him, did cast all these  
calamities vpon thee ; euen as  
G O D said by the Prophet *E-*  
*say : I haue smote him for the wic-*  
*kednesse of my people.*

*Esay 43.*

*Pilate, and Caiphas, and all the*  
rest, either thy Iudges or tormen-  
ters, vpon whom we deriue this

12.

2. Sam. 12. 7

13.

curſed cruelty, were only ſecondary and inſtrumentall cauſes. I was the principall, I was (in part) the cauſe of all theſe cauſes. Theſe nailes, theſe whips, theſe ſtreames of bloud, are perpetuall monuments of my tranſgreſſions. I cannot ſhift it to any other, but muſt ſay to my ſelfe, as the Prophet *Nathan* ſaid vnto *David*; *Thou art the man*: euen thou art he, who did thus afflict him. I had committed the offence, and thou wouldeſt beare the puniſhment; I had ſurfetted, I was diſeaſed, and thou wouldeſt take the bitter potion. Thou didſt faſt for me in the wilderneſſe, thou diddeſt ſweat for me in the Garden, and thou didſt bleed for mee vpon the Croſſe. So the head ſuffered that cure for the members, which was not neceſſary for it ſelf; euen as in our naturall bodies, applyances are made oftentimes to one part, to cure the infirmities of another. Inſomuch as I muſt acknowledge-

knowledge my selfe the originall  
of all thine anguishes and paines,  
the disease which caused thee to  
dye.

Oh then ! that I could turne  
my selfe into teares, to wash  
the wounds, and bathe the  
bruises which I haue made. Be-  
hold, O my G O D ! how I sigh  
now vnto thee; not so much for  
griefe, as for want of griefe, for  
thy grievous sufferings. Oh! that  
I could in such sort both honour  
thee, and abase my selfe, as both  
of vs are worthy : thou for thy  
loue ; I, for my disobedience.  
Thou knewest, this loue would  
cost thee thy life; and yet would-  
est not thou forbear to loue me.  
And seeing thou didst dye for  
my disobedience, it is reason that  
I should extremely despise my  
selfe; being the very party whose  
offences haue drawne these mi-  
serable death and torments vpon  
thee.

14.

15.

O gracious L O R D ! what  
D d 4 coul-

16.

couldst thou haue done for vs more? What greater testimony of thy loue couldst thou haue giuen, then in being thus prodigall of thy bloud for thy very enemies? then in being so cruelly tormented for those, who had so cruelly offended thee? We were a sort of forlorn sinners, damned so fast as borne: we were by nature the children of wrath; and yet (by the errors of our life) continually increasing wrath, against the day of wrath; when thou wert moued with mercy to undertake these torments for vs. The Innocent hath suffered for the guilty; the LORD for the seruants; he that receiued the injury, for those who did it. Not for any commodity to himselfe, nor prouoked by any desert of ours; but moued thereunto only by his mercy and loue; where-with he hath vouchsafed to visit vs from on high.

We were so farre from deserving

ing this mercy and loue, that we  
neither desired the same before,  
nor regarded it when it was  
done. O loue! who art not only  
sweet in thy selfe, but sweetnest  
all things that are seasoned with  
thee; wherefore doest thou so  
roughly rage against the brest  
from which thou art breathed?  
wherefore being so sweet vnto  
all, art thou so seuerer against him,  
who giueth thee both lustre and  
life? Certainly (O my L O R D)  
I hold my selfe more beholding  
to thee, for enduring these tor-  
ments for my sake, then for all  
thy other benefits beside. For as  
nothing is more agreeable to thy  
infinit goodnesse, then to bestow  
benefits; so is nothing more  
strange from thine infinit happi-  
nesse, then to suffer miseries.  
Whereby it appeareth, that I am  
more bound vnto thee for the  
manner of this thy benefit, then I  
am for the very benefit it selfe.

17.

18.

19.

I worship and adore thee (O

D d 5

Lord

Lord I E S V S C H R I S T) I praise thy holy Name, and yeeld most humble and earnest thanks; because thou hast so loued vs, as with thy most blessed blood to wash away our sinnes, and reconcile vs againe to thy Fathers fauour. Blessed be thou therefore for euer, who art the Reconciler, the Redeemer, the Saujour of mankind; the vanquisher of hell, and of the diuell; the repaier of life, the destroyer of death. What doth stay our hearts, O LORD! that they runne not vnto thee? is any clogge so heauy? is any chaine so strong, that can either hold or hinder vs from hastening vnto thee? If all the things of this world are nothing but a flower; shall so light matters, either breake or slacke our course vnto thee? Can a light strawe stay a stone in the ayre from falling to his naturall place? and shall the light chaffe of this world (for all is no more) stop  
one

one steppe of our resort vnto thee; who art our last end, our perfect felicitie, the true rest and center of our soules?

Come vnto him therefore all hungry and thirstie soules; this is the handfull of meale, and the little oyle of the widdow of *Sarepta*, which will neuer waste. This is the mysticall Rock, which *Moses* strooke with his Rod in the wildernesse; out of which gusheth forth riuers of water of life. All you that dislike your sinfull birth, come hither, and you may be born againe. Come, all afflicted consciences; this is the good Samaritane, who will powre oyle and wine into your wounds. Come, all ye that are pressed with pouerty, bring hither your empty vessels; this is the pot of oyle of the widdow which came to *Elizus*: wherewith and by no other meanes you may pay your debts. Be not discouraged because it is little, the vertue thereof is

20.

1. Reg. 17.

Exod. 17. 6.

Job. 4. 14.

Luk. 10. 34.

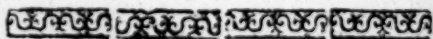
2. Reg. 4.



is great ; it will neuer cease running, so long as there be any vessels to fill. Come, all ye that desire to be at peace with G O D ; this is the perfect peace-offering ; this is the sweet sacrifice, whole bloud cryeth not for vengeance, as did the bloud of *Abel*, but craveth pãrdon for all offenders. This is the gate through which we must passe, if we goe into heaven : this is the Arke whereinto we must enter, if wee will be saved. This is the Palace of peace ;

*This is my resting place for ever and ever ; here will I dwell , for I have a delight therein.*

Psa. 132 14



## §. 10.

How he was mocked & reviled,  
and how he prayed for his enemies.

1. **T**He evill example of great men is dangerous.

2. All men declared themselves unworthy of their Redemption.

3. Wherefore

3. Wherefore IESVS was persecuted  
both by the Iewes and by the Gentiles.
4. It is naturall to shew compassion to  
those that are distressed.
5. Great men wanting vertue, support  
themselves by suppressing others.
6. The Iewes endeoured to pull from  
IESVS whatsoever they could.
7. The infamy of CHRIST was health-  
full in regard of vs.
8. In regard of the Iewes it was per-  
nicious.
9. In regard of himselfe it was most grie-  
uous.
10. Naturally we desire to be pittied in  
distresse.
11. Death ioyned with infamy and re-  
proach, is most intolerable.
12. Iniuries were so much the more sen-  
sible to CHRIST, by how much hee had  
deserued the contrary.
13. The torments of CHRIST did not  
so grieve him, as to see that they did his tor-  
mentors no good.
14. The Iewes misse-reported the spee-  
ches of IESVS.
15. The Iewes blasphemed GOD the  
FATHER.
16. Delinervance is not alwayes a sign: ei-  
ther of the fauour of God, or of trust in him.
17. The confidence which Iesus Christ  
had in his Father, sustained him upon the  
Crosse.

18. CHRIST would not be prouoked to come downe from the Crosse.

19. The lone that CHRIST bore to the Crosse.

20. The dissimulation of the Iewes, in saying they would beleene CHRIST if he would come downe from the Crosse.

21. It was not conuenient that Christ should come downe.

22. CHRIST was neuer intreated to goe up to the Crosse.

23. Riches, honour and life bestowed upon the Crosse for our Redemption.

24. A Prayer.

25. Patience is proued, not by auoiding, but by enduring occasions.

26. CHRIST was more carefull for his enemies, then either for his friends or for himselfe.

27. How we are affected when any iniury is offered vnto vs.

28. CHRIST did pray for his enemies as an Intercessor, and plead for them as an Advocate.

29. The will of man is so peeuish and peruerse, that it is most safe to commit our selues to the will of GOD.

After

**A**fter they had thus  
cruelly crucified  
I E S V S, the High  
Priests, with the  
Scribes and El-  
ders, and Pharises; and after  
them (so dangerous are the euill  
examples of Great men) the mul-  
titude which passed by, the Soul-  
diers also who tormented him,  
and one of the theeues who suf-  
fered with him, reuiled and blas-  
phemed him; rending his repu-  
tation, & deprauing the doctrine  
that he had taught. One said,  
*Thou that destroyest the Temple,*  
*and buildest it in three dayes, saue*  
*thy selfe.* Another bade him come  
downe from the Crosse, and they  
would beleeue in him. Another  
cryed; *Hee saued others, him selfe*  
*he cannot saue.* Another; *If thou*  
*be the Sonne of GOD, come downe*  
*from the Crosse.* Another; *Hee*  
*trusted in GOD, let him deliuer*  
*him, if he will haue him; for he said,*  
*I am the Son of GOD.* He that  
suffe.

suffred for all, had all against him.

2. And among all the resort to *Ierusalem* at that time, there was not one man, not any one, who would openly aduowe IESVS to be CHRIST. Whereby our LORD did shew, that our Redemption proceeded from his meere mercy and grace; for so much as there was not any one, who shewed not himselfe unworthy thereof. Some for malice or leuity, persecuting; others through feare abandoning; the rest, in neutrality nothing regarding him: as taking that which concerned them most, to concerne them nothing at all.
3. And it was not without a mystery, that our Saviour was first condemned by the Iewes, and after by the Gentiles; that he was deliuered by the Iewes to the Gentiles; that he was pursued to death by the one, and by the other; who died indifferently for them both.

4. But whereas it is so naturall for

him for a man to feele compassion,  
when others like himfelfe doe  
was suffer, that there is none so wic-  
who ed and worthy of death, but  
sv men pity him when he is at the  
our point to dye: Whereas euery  
Re- good eye will expresse griefe, for  
his those who are in distresse; be-  
so cause there is no case of humane  
ne calamity, which is not incident  
vn- to our selues. These Ministers, or  
ice rather Monsters of hell, did not  
ers only solace themselves in the sor-  
he rowes and death of CHRIST,  
r- but vsed all malicious meanes to  
h obscure his fame, and discredit  
his doctrine: like men void of  
it vertue, and in some place of pow-  
er; who support themselves by  
suppressing others. And if good  
IESVS could haue lost any o-  
ther thing, they would also haue  
endeuoured to pull it from him.

Goe too, goe too, you abor-  
trive children of the Synagogue;  
mocke on, good leaue haue you  
in regard of vs; double your ma-  
lice

5.

6.

7.

lice in reuiling, if you please: you doe vs a greater pleasure hereby then you perceiue. For look how fast his infamy doth grow, so fast doth our shame (assure you) decrease. Whatsoever could doe vs good, he hath imparted vnto vs; and hath taken to himselfe whatsoever might doe vs harme.

8.

But in regard of your selues, O ye Iewes! it had beene better your tongues had been torne out of your throats, then they should haue beene thus impiously imployed. All this insulting is like the putting of a red-hote yron into cold water; a great noyse of extinguishing your selues. For since you haue disauow'd the GOD of your Fathers, and haue said, you would haue no King but *Cesar*: since you haue said, *His blood be upon vs, and upon our children*; since you haue maliciously both persecuted his life, and reproched his death; your walles haue been throwne down,

own, your Temple burnt, your  
kingdome ruined, your selues ei-  
ther slaine, or captiuated, or cha-  
rged into strange countries; where  
you haue been hated and oppres-  
sed, and neuer suffered to knit in-  
to one body againe: which curse  
shall lye vpon you vntill the end  
of the world. As you haue quit-  
ted him, and deliuered him ouer  
to the Gentiles; so hath he euer  
since discharged you, & planted  
his Church especially amongst  
them. As you haue renounced  
your King, who was so plainly  
prophecied, so long expected,  
and betaken your selues onely to  
Cesar; so he hath deliuered you  
into *Cesars* hands. He hath giuen  
you your choice, but it cost you  
deare. It cost you the liues of ele-  
uen hundred thousand persons,  
in one siege: besides 90. thousand  
who were made captiues. And  
because you did not only say, *Let*  
*his blood be vpon vs*: but further  
added, *and vpon your children*: loe,  
herein



herein also you haue your  
sires. For your posterity haue  
been dispersed and despised in  
Countries, and in most places  
cruelly intreated. So it often  
loweth, that the wicked haue  
greater punishments in this  
world, then the accomplishment  
of their owne wishes and desires.  
It is a most frequent reward  
euill doers, to be the instrument  
of their finall ruine.

9.

But in regard of thee, O good  
I E S V ! what can be sufficiently  
said? To be so afflicted as neuer  
was any, it is exceeding much; to  
be despised and despighted in  
this affliction, what can be more.  
In all calamities it is a kinde of  
comfort, to finde some compassi-  
on. Naturally we desire, if we  
cannot be deliuered, if we cannot  
be eased, yet to be pittied; to see  
some who condole our misery,  
who wish vs well; who want not  
the will, but the power to relieue  
vs. But these Ban-dogs of Sathan

10.

had

ur d utterly exiled all sense of hu-  
y h anity; they were so farre from  
d in tie, that they expressed great  
plac asure in viewing their owne  
en f ruelty, and the calamity of I E-  
ue S. And in this againe; a gene-  
ous heart is more touched with  
me rief, to see his enemies take  
pleasure at his death, then to en-  
dure it: yea oftentimes a free and  
noble spirit esteemeth not so  
much of death, as of one spitefull  
speech. If therefore to liue with  
infamy be worse then death,  
what is it then with infamy to  
die? Again, these iniuries and  
despites were so much more sen-  
sible to the Sonne of GOD, by  
how much more then others he  
had deserued the contrary. For  
in all our calamities, it much ea-  
seth the paine which we endure,  
to compare it with the fault  
which we haue committed. But,  
because our S A V I O V R  
could compare these contempts,  
not with any fault, not with his  
inno-

II.

12.

13.

innocency only, but with his  
numerable and inestimable  
sufferings; he did the more grieu  
them, or rather at the malice  
whence they did proceed. And  
further, his loue was so great  
the saluation of mens soules,  
his torments were not so grieu  
uous vnto him, as to see that  
did his Tormentors no good.  
was worse then death, that  
executioners would take no pro  
fit by his death: euen as a louing  
friend esteemeth lesse his labour  
for another, then to find it vnpro  
fitable and not accepted: or as  
good mother griueth more at  
the vngratefull and vngracious  
behaviour of her child, then at  
the trauailes which shee endured  
at his birth.

14.

But, O audacious Iewes  
wherefore did you mis-report  
what I E S V S had said? A thing  
wel spoken, may easily be depra  
ued by report. I E S V S did ne  
uer say, *I will destroy*; but, *Destroy*

Iob. 2. 9.

yon

his Temple: he said not, and I  
will build it; but I will raise it in  
three dayes. Not meaning your  
materiall Temple, but his owne  
body; which was indeede the  
true Temple of GOD. Not in a  
figure, but corporally and perso-  
nally; because in him dwelleth  
the fulnesse of the God-head bo-  
dily.

Col. 2. 9.

15.

And was it not sufficient for  
you to blaspheme IESVS in  
his humane nature; but must  
you stretch out your throats into  
high blasts of blasphemy, a-  
gainst the most High? He trusted  
in GOD, let him deliuer him, if he  
faouret him. What? did you  
thinke that GOD was vnable  
to deliuer him out of your hands?  
Or must he deliuer whom you  
please? Or when you please? or  
after what manner you will pre-  
scribe? Did ever any trust in  
GOD and was not deliuered? or  
did GOD ever finally forsake  
those whom he faoured? Or is  
deliue-

16.

deliuerance from temporall calamities, an assured signe of Gods fauour? Are you so impudent blinde, that you will subiect the wisdom of GOD to your captiue and discourse?

Certainly, many times GOD deliuereth the wicked out of desperate distresses; many times he suffereth the godly, to sinke vnder the burthen of bodily oppressions: But this is no concludent prooffe, either that he fauoureth the one, or forsaketh the other. And if you suppose (O ye great Doctors of the law!) that by prosperity or aduersitie, we may iudge of the fauour or hatred of GOD: tell vs then, whether GOD loued best, *Abel*, or *Cain*? *Iacob*, or *Eſau*? Tell vs, wherefore were not the Prophets deliuered from death (who were murdered by your Fathers, and whose sepulchres you did build) If such deliuerance be an infallible argument, both of fauour from

*Mat. 23. 29.*

from GOD, and trust in him. Verily the iudgements of GOD are not only secret and vnsearchable, but for the most part counterpoint to that which the naturall sence of man would prescribe. Temporall occurrences may goe or come; we may flourish, or we may wither in this world, as GOD in mercy or iudgement shal please to appoint: but nothing maketh a man either miserable or happy, but that which is eternall.

And it was so farre, that the confidence which IESVS CHRIST (according to his humanity) had in his FATHER, should deliuer him from the Crosse; that it sustained him in that terrible encounter upon the Crosse. But if hee had been deliuered from the death of the Crosse, then had not we been deliuered from eternall death: then had the high myltery of our Redemption vanished, whereby

17.

E e the

the Father declared himselfe to be as he is ; soueraigne lust, and soueraigne mercifull.

18.

But what is this, O ye obstinate Jewes ! which you importune the Sonne of G O D to doe would you haue him in earnest come downe from the Crosse. No, no : he loueth it too well; he was too willing to mount vpon it; his patience and his constancy were greater then so : He would now more expresse his patience then his power. He was powerfull and maiesticall in heauen; but patient and mercifull vpon the Crosse. His power appeared in creation of the world ; his wisdom, in guiding the world ; but his goodnesse and pity, in redeeming the world. For his wisdom he is to be admired, for his power to be obeyed , but to be imitated in neither ; in neither is it either expedient to imitate, or possible to approach him: he was then to giue example of goodnes

.and

and of patience : whereto man,  
created to his Image, should by  
imitation aspire, to conformance  
himselfe. And therefore, O yee  
Iewes, the Diuell might as easily  
haue perswaded him, to cast  
himselfe headlong from the pina-  
cle of the Temple, as you can per-  
swade him to come down from  
the Crosse : He would neuer  
haue gone vp, if it had been con-  
uenient so soone to come down.  
The Crosse and he were no new  
acquaintance, they had been affi-  
anced together 33. yeeres before,  
and now they haue consumma-  
ted the marriage : he hath now  
ioyned therewith, not his hands  
onely, but also his feet. There-  
fore you are deceiued, O yee  
Iewes ! you are altogether blind-  
ed with malice : he is not faste-  
ned to the Crosse, but he embra-  
ceth it ; he stayeth not because he  
is nayled, but rather because he  
is enamoured. It is not about his  
power to come downe, but it is

19.



not agreeable to his pleasure. His loue to the Crosse was so exceeding great, that if all the Angels had intreated him on their knees, if all men had besought him with teares, he would neuer haue departed from it aliue. Not his bitter drinke, not his nakednes, not his torments, not his death, not your perswasions; and which is more then all, not your ingratitude, could either hinder him from going vp, or cause him to come downe: to saue others, himselfe he would not saue. Although you tell him, that if hee will come downe, you will belecue him, yet will he not doe it, because he knoweth you wil not make good your word.

O faithlesse Iewes! wherefore doe you assume to your selues the power to belecue, which doth proceed onely from grace? you had scene in former times, that he was able to auoid your violence, more then once: you had

*Act. 16. 14.*

*Eph. 2. 8.*

*Phil. 1. 29.*

*Luk. 4. 29.*

had seene him doe many greater miracles : you saw him doe greater matters then this vpon the Crosse : and yet you were not moued to belecue.

Jo. 8. 59. &  
10. 39.

O perfidious Iewes ! wherefore doe you lye vnto him, who knoweth your secrets better then your selues ? you that would not beleue him when he rose from the dead, would you haue beleueued, if he had come downe from the Crosse ? was it a greater matter to descend from the Crosse, then to arise out of the graue ?

20.

*If thou be the Sonne of G O D, come downe from the Crosse ?* Nay, because he is the Son of G O D, it is not conuenient hee should come down. If he had descended from the Crosse, if he had not there dyed; then had he not been that great MESSIAS, to whom this calamity had beene prophesied before : then had he not been victorious ouer death : Then might he haue seemed to

21.

be attached with feare, to have refused the encounter, & to have fled away from the face of death. If he had bin one of the Theeues it had little concerned vs what he had done; but being the Sonne of G O D, what should have become of vs, miserable wretches, if he had *descended* from the crosse if *condescended* to your infamous request? How then should the propheties haue beene fulfilled, the diuell vanquished, and the whole world redeemed? Were any of the beasts appointed for your sacrifices, onely brought to the Altar? Was not the blood also there powred forth? Could any expiation bee made without blood? Faith hath for a necessary obiect, the crucifying, death, burial, and resurrection of I E S V S CHRIST: How then could we beleue in him, if he had descended from the Crosse?

O crucified I E S V S! what loue hath overcome thee? what good-

Heb. 22.

Goodnelle did guide thee in this  
constant loue? Thou wert neuer  
treated to goe vp to the Crosse  
to redeeme vs; but thou would-  
st be neither perswaded, nor  
prouoked to come downe from  
it, vntill thou haddest perfected  
our Redemption.

22.

O crucified I E S V! on the  
Crosse I loue thee, on the Crosse  
I adore thee, on the Crosse I be-  
leeue in thee; vwho vpon the  
Crosse didst giue thy selfe to  
death for me. What hath a man  
more then riches, honour, and  
life? all which thou didst bestow  
vpon the Crosse to redeeme me.  
For thou, who didst create all  
things, didst hang naked vpon  
the Crosse: thou, vwho diddest  
thinke it no robbery to be equall  
with G O D, wert sorted vvith  
Malefactors: thou, who art the  
L O R D of life, didst suffer a  
most opprobrious death. And  
that I may not lose this exceeding  
benefit, that thy precious bloud

23.

*Ioh. 1. 3.*  
*Phil. 1. 6.*

be not vnprofitably shed for me  
I prostrate my vnworthy soule  
and cry vnto thee ; not as the  
Iewes did, to come downe from  
the Crosse; but (which is more)  
to raise me vp, and fasten me vnto  
thee: (for they whom thou lo-  
uest, are knowne by nothing  
more, thē by imparting to them,  
some part of thy passion) not to  
saue thy selfe, but to saue me.

24.

Saue me (O LORD) from  
my sins; saue me from the power  
of my spirituall enemy ; saue me  
from the deceits of the wicked  
world ; saue me from the flatter-  
ing force of my owne appetite,  
which is both the mightiest and  
basest Tyrant that can be. De-  
fend the dignity and glory of my  
soule, that it be not seruile to my  
sensuall lust ; that it be not capti-  
uated to the familiarity and false  
delights of the pleasures of this  
life: like a blinde whelpe, which  
sucketh euery thing that is put  
into the mouth, supposing it to  
be

be the teat of the Damme.

Deliuier mee from variety of desires, from vaine hope, from vaine feare: aboue all, deliuier mee from thy wrath, and from thy curse, and from the inseparable companion therof, eternall death. Let one small drop of thy bloud distill into my soule, that I may present the same to thy Father, in full satisfaction for all my sinnes. Participate to me thy poore vn-worthy seruant, the full fruit of thy death; here by grace, and hereafter by glory.

And to this end, giue me both ability, and endeuour to follow these thy last examples, wherein thou art most admirable: because as thy sufferings increased, so increased also thy obedience to thy Father; thy loue to vs; and thy inuincible patience and humility in thy selfe. Giue me ability (I say) or at least endeuour, both to imitate and expresse these thy last examples; seeing it is the greatest

Ee 5

glory

Iob. 13. 15.

glory whereto a Christian can aspire, to draw so neere to thee in likenesse of life, as thou didst to vs in likenesse of nature, according as thou diddest command, when thou saidst; *I haue giuen you an example, that as I haue done, so should ye doe likewise.*

25.

Grant therefore, that I may hold patience & peace, yea, loue with all men; not so much by auoiding occasions, both of anger and hate (for that is a meane to *come*, but not to *cure* my imperfections) as by sustaining them when they are presented. Euen in the presse and throng of the world, enuironed with Dragons, and treading vpon Scorpions: I meane, amidst the dangerous conuersation with wicked persons, and against all occasions which can be offered. For, as the tree is not said immouable, which stirreth not when no wind bloweth: nor the wood incombustible, which burneth not when

when no fire touch it : so a man is not to be iudged patient, who doth not fret, fume, and foame, when no prouocation of iniury is offered.

L O R D ! as thou hast left peace as thy last Legacy vnto vs, so grant that I may be alway ready, both to pursue and to embrace it : to pursue peace, when I haue offended others ; to embrace it, when others haue offended me.

If my friends forsake me, let me not be for that cause disquieted; seeing thou wert forsaken for my sake, not onely of thine acquaintance, but of thy Disciples also ; yea, for a time of thy heavenly F A T H E R ; and in regard of comfort and ease, of thy owne selfe. If men worke me iniury or abuse, either in my estate or estimation, let me not therefore breake peace with them ; seeing thou diddest pray for thy malicious and mortall Persecutors.

Euen



26.

Euen then, when they exercised vpon thee all cruelties and contempts; when they breathed stiffe blasts of blasphemy against thee; which were more painfull to thy heart, then the nayles were to thy hands and thy feete. Then, I say, omitting to comfort thy sorrowfull friends; omitting to complaine of any thing done to thy selfe; thou wert carefull for the saluation of thine enemies. Thou wert more grieued for thine enemies, then for thy friends; thou wert more sensible of their torments, then of thine owne. *Noah* cursed that sonne, who laughed at his nakednesse, *Elizens* cursed those children, who mocked at his baldnesse: but thou diddest pray for those, who made thee naked; iwho solaced themselves, not at thy deformity, but at thy death.

27.

When a light iniury is offered vs, we must commonly be expected, till time weareth out the impression

pression of griefe; wee require  
also satisfaction, or submission,  
or at the least acknowledgement  
of abuse; wherby we make remis-  
sion, rather another mans vertue  
then our owne. But thou, in the  
middest of thy miseries, in the  
height of their iniuries; vwhen  
thou couldest not stirre any other  
member, thy lips did labour to  
doe them good. Thou diddest  
not only pray for them, as an In-  
tercessor; *Father, forgine them:*  
but also pleade for them as an  
Aduocate; *for they know not what*  
*they doe.* Assuredly, if Pilate could  
haue deliuered the Iewes to thy  
will, as he permitted them to  
worke their will vpon thee, thou  
wouldest haue vsed them after a  
better sort: seeing the more ob-  
stinate they were to take away  
thy life, the more earnest vvert  
thou to procure their pardon.

Considering therefore, that the  
will of man is so peeuish and per-  
uerse, I abandon my desires, and  
resigne

28.

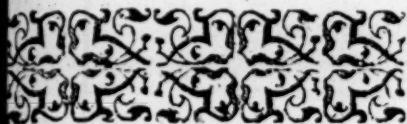
29.

reſigne my ſelfe wholly to thy will: for I ſee it more ſafe for miſerable man to commit himſelfe to the will of GOD, then that GOD ſhould bee committed to the will of man.

O Lord I E S V! O the ſaluati-  
on of my ſoule! behold, I come  
vnto thee, as a moſt poore and  
vile creature. I approch to the ri-  
uers of thy mercy, to the ſweet  
ſtreames of thy grace, to the true  
Sun of thy iuſtice; whoſe beames  
are ſpred ouer the whole world,  
and powre large light vnto all  
thoſe, who do not ſhut their eyes  
againſt it.

Behold, I proſtrate my vn-  
worthy ſoule at thy feet. I do not  
reuiſe, but I praiſe & adore thee:  
I doe not mocke, but I mourne  
at thy paſſion. O thou who wert  
pitifull to thine enemies! be not  
hard to thy ſuppliants: thou who  
diddeſt pray for thoſe who did  
reproch thee, pray for him (I  
pray thee) who prayeth vnto  
thee.

hee. Lift vp thy voice to thy Fa-  
ther for me ; cease not to intreat  
him, that he will forgieue me.



§. II.

How he pardoned the Thiefe,  
how he tasted Vineger , and how  
he cryed to his Father.

1. **C**H R I S T did declare himselfe to be  
both our Aduocate and our Iudge.

2. **C**H R I S T giueth more then  
we desire.

3. The conuersion of the Thiefe, not the  
least worke which **C**H R I S T did.

4. What encouragements wee haue to  
come vnto **C**H R I S T.

5. **C**H R I S T accepteth our willing-  
nesse, our desire, our purpose for performance.

6. Who are to be dismayed, who comforted  
at the iustice of **C**H R I S T.

7. No sinner did euer turn vnto Christ,  
and was reiected.

8. The different demaunds of the two  
Theenes.

9. The different hearing of the words of  
**C**H R I S T.

10. **C**H R I S T

10. CHRIST is a most invincible King.
11. Under what names CHRIST was revealed to the Fathers at the first.
12. The Kingdom of Christ is heavenly.
13. The power and command of Christ extendeth to all places.
14. In what sense the kingdome of Christ is not of this world.
15. The Kingdome of Christ dependeth not upon worldly meanes.
16. What rewards we must both aske and expect from GOD.
17. Worldlings do not pertain to Christ.
18. A Prayer.
19. CHRIST hath annexed his grace to his griefe.
20. The torments of CHRIST increased towards his death.
21. It is dangerous to determine what were the sufferings of CHRIST.
22. CHRIST was deprived of all earthly comfort.
23. CHRIST was deprived of heavenly comfort.
24. The paines which Christ endured.
25. The paine of losse which he sustained.
26. How CHRIST was forsaken of his Father.
27. For what cause Martyrs have beene able to endure most exquisite torments.
28. Wherefore the least torment in Christ might have sufficed for redeeming many worlds.

29. Where-

29. Wherefore CHRIST would endure  
greater torments then can be conceived.

30. The disconsolate estate of Christ.

31. Wherefore CHRIST was forsaken  
of his Father.

32. A Thanksgiving.

33. We are more bound to GOD for our  
Redemption, then for our Creation.

34. We are to be more thankesfull for our  
Redemption, then for all other benefits.

35. Wherein the foundation of a Christian  
life doth consist.

36. Afflictions wherefore, and how they  
are assured signes of GODS fauour.

37. A seasoning for all the pleasures of  
this life.

38. If wee will succeed in the merits of  
Christ, we must doe the like in his tempe-  
rance, and his triailes.

39. It is more to moderate our desires,  
then our actions.

40. A Prayer.



Am further en-  
couraged ( O my  
Redeemer ) to  
crave, not thy  
Prayer onely, but  
also thy pardon; by example of  
the Thiefe who dyed with thee:  
Who although hee had spent all  
the

the time of his life, in open outragies; yet when he desired thee to be mindfull of him, thou didst presently returne answer: *this day thou shalt be with me in Paradise.*

I. O sweet word! O heart more yeeldable then waxe! truly, O LORD! thy lips are the honey combe; hony and milke do flow from thy tongue. Thou diddest pray for sinners on the Crosse; shew thy selfe our Aduocate: and thou diddest pardon sinnes, shew that thou art our Iudge.

2. What is this? O liberall LORD! how maruellous are thy mercies towards vs? To those who mocked, reuiled, blasphemed thee, thou diddest not answer one word; but when the Thiefe prayed vnto thee, his petition was no sooner made, but forthwith it was granted: thou gauest more also then he did desire. The Thiefe desired thee only to remember him, and thou diddest promise him the Kingdome.

ome of heauen. But when? O  
acious LORD! that present  
y: with whom? euen with thy  
e; declaring thereby, that the  
me glory which thou enioyest,  
thou wilt participate to thine E-  
st; by reason whereof they are  
alled *co-heires*. Which glory  
and felicity is perfect in thee; and  
from thee distributed in measure,  
from the head to the members.

What wouldest thou then de-  
y vs? O the sweetnesse of my  
oule! if we were to thee such ser-  
ants, as thou art vnto vs a Lord?  
eing thou art both so ready, and  
o bountifull to open offenders?  
Which although it ought not to  
mbolden vs, either to offend, or  
o deferre our repentance vntill  
the end of our liues (because this  
onuerſion of the Thiefe, as it  
was the *laſt* worke which thou  
diddest in this life, so was it not  
the *leaſt*) yet it may incourage  
vs neuer to thinke, either our  
ſinnes too great, or our time too  
short,

Rom. 8.17.



4.

short, to obtaine thy pardon. Come vnto him then all ye that are feeble-hearted, & euer thinke you shall be damned, see what a loue of man he is, and how desirous of our saluation. See how easie he is to be intreated in the greatest matters; how ready he giue his glory at the first demand. He apprehendeth, he seeketh all occasions; he desireth nothing more, then to bestow it vpon vs. He *forgane* to Dauid his sinne, vpon the first acknowledgement; he *gane* to the thicke of his kingdome, vpon the first request: he who is so inclinable to *forgiue* sinnes, and to *giue* glory wherein will he be either incredible or hard?

5.

If ye will say, you haue done little seruice, wherby you shoulde hope for so high a reward; feare not, it sufficeth that you haue desire to serue him. This is the property of him who is liberal and mercifull (for which vertues he

is especially commended) not  
much to regard the workes of  
bodies, as the willingnesse of  
minde.

He so thirsteth after the salua-  
tion of our soules, that he often  
repenteth our purpose for per-  
formance; it sufficeth many times  
that we are prepared in will, the  
Lord doth supply by his grace.  
His gracious goodnes both per-  
formeth that which we haue, and  
supplyeth whatsoeuer we want.

Be not therefore dismayed at  
his terrible Iustice, but rather  
comforted. Let them feare, who  
are flinty-hearted, who will not  
convert and come vnto him; who  
follow vanities freely, who bold-  
ly sinne, and then say; *What euill*  
*have I done?* Let them tremble,  
who are so farre from calling vp-  
on him, that they will not know  
him: it is dreadfull for such to fall  
into his hands. But they who are  
afflicted with sorrow for their  
sins, they who rise and returne  
vnto

6.

vnto him, let them be confident for he who hath drawne them will assuredly receiue them.

7.

It is not the thiefe alone who was receiued; but let all sinners be brought forth, and there can not any one be named, were he neuer so great, who conuerted him and was not iustified. He loueth conuerted sinners, that if it were necessary so to doe, he would rather suffer death againe then consent that one of them should be damned.

8.

O happy thiefe! how pleasant were thy paines? how delightful was thy death vnto thee being assured, that thou shouldst forthwith raigne with him in heauen, who suffered with thee & for thee vpon earth. The other thiefe demanded of CHRIST to be deliuered from the Crosse. His demand was also conditionall; *If thou be the Sonne of God*. He desired neither as he should nor what hee should. But the

con

conuerred thiefe, hauing heard  
him openly professe, that his  
Kingdom was of another world;  
desired no bodily benefit, but  
only to be remembred of him,  
when he came into his kingdom.  
*Pilate* in his tribunall, the people  
standing by, and the thiefe in fet-  
ters, heard these words of *I E S V S*  
like; but hereupon *Pilate* con-  
temned him, the multitude moc-  
ked him, the thiefe onely did be-  
leeue him.

Assuredly, O good *I E S V*!  
thou art a most invincible King;  
otherwise thy children were not  
able to sustaine their continuall  
combates; otherwise they could  
neuer be drawne out of the cruell  
captiuitie of *Sathan*, sinne and  
death: otherwise *Pilate* would  
not haue written vpon the Crosse  
(altogether against the aduice of  
the Iewes) *I E S V S* of *Naza-*  
*areth*, King of the Iewes. But the  
same spirit which mooued *Pilate*  
to pronounce him innocent, gui-  
ded

9.

10.

ded him also to write this inscription. And in truth, the Hebrew word **MESSIAS**, and the Greeke word **CHRIST**, which signifie *anoynted*, was the originall of the vnction of the Hebrew King.

II.

2. Sam. 7. 13  
1. Chron. 22.  
10.

Luk. 23. 33

Math. 2. 2.

And yet our Sauour was not declared by this name to the Fathers at the first. To *Adam*, and the Patriarchs hee was reuealed vnder the title of, *The seed of the Woman*. *Jacob* called him *Shiloh*, his *Sonne*. But to *Dauid* this *Sonne* was promised, vnder the figure and shadow of *Salomon*, by the title of a King, whose dominion should be for euer: since which time the glory of this King hath beene excellently extolled as well in many Psalmes, as by the Prophets in all their times. This King was manifested by the Angell, to the Virgin *Mary*. The Wisemen of the East were not ignorant of him. Yea, many Histories testifie, that about the time when

CHRIST

CHRIST was born, a common  
brute did run within the Empire  
of Rome, that a great and puissant  
King should bee borne amongst  
the Iewes. This held *Herod* in  
great enuie and feare. The A-  
postles also did apprehend it ac-  
cording to the vulgar error, vn-  
till they were otherwise instruct-  
ed, after the death of their Master:  
as it appeareth by the question  
which after his Resurrection  
they demanded of him.

*Mat. 2. 3.*

*Mat. 20. 23*

*Mat. 9. 34.*

*Acts. 1. 6.*

O humbled SAVIOUR!  
giue me that sight vvhich thou  
gauest to thy seruant *Moses*; that  
I may see thee inuisible. Open  
mine eyes, as thou diddest to the  
seruant of the Prophet; that I  
may see the fiery forces which at-  
tend thy royall command. Assu-  
redly, thy Kingdome is in Hea-  
nen; for otherwise it could not  
be eternall. There the great King  
*David* did acknowledge thee to  
be his Lord: There the Eternall  
aduoweth thee for his Sonne:

*Heb. 11. 17*

*2. Reg. 6. 17*

*Psa. 120. 1.*

*Psal. 97.*

*Psal. 97.**Psal. 2. 9.*

83.

*Math. 8.**Joh. II.  
Luke 8.*

there the Angels and Saints adore thee : there the diuels and damned wretches tremble at thee. There thou swayest vwith thine omnipotent arme, a Mace of yron ; to defend thy seruants and to dash thine enemies euendust.

But, O eternall King ! when thou fore diddest thou say, that thy kingdome is not of this world. Vndoubtedly, when thou wast in thy holy humanitie vpon earth, thou diddest evidently declare, that thy power and command extended to all places. For the Angels of Heauen did minister vnto thee, and the power of the diuels depended vpon thy permission. At thy Word vncleane spirits auoided, diseases vanished, death it selfe quitted his prey, the winde and the sea were appeased. At thy shameful sufferings, the Sunne covered his glorious face, the earth trembled, the rocks rent. In a word,

Crea

Creatures stouped vnder thy  
charge. Wherefore then didst  
thou say, that thy kingdome is  
not of this world?

Verily, by the world thou did-  
dest not intend the heauen, the  
earth, and whatsoever is contai-  
ned in them; not mankinde ab-  
solutely; not the generation of  
the wicked, who are often ter-  
med the children of the world;  
but rather the ciuill gouernment  
and policies of State, vvhich  
chiefely concerne the manage of  
worldly affaires. Or thus; Thou  
didst not speake of the extent of  
thy kingdome, but of the nature  
and forme thereof; which no-  
thing touched the interest of the  
Emperour, or of other Poten-  
tates of the world: which pre-  
tended nothing lesse, then either  
to abolish or abase the authority  
of Kings, to ruffle rule, to reuerse  
dignities and degrees, whereby  
societies of men are entertained  
in order. Or else thus; Thou did-

14.



*Rom. 8. 28.*

dest not speake of thy diuine  
ueraigne power, ouer all Cre  
tures without exception; but  
the spirituall power, giuen to  
Son, as to the first-born among  
his brethren; by reason where  
after thou haddest performed  
charge vpon earth, thou wert  
uanced on high, to take posses  
on of this Empire in our flesh  
and to be the head of all the elect.  
Or lastly thus, Thou diddest  
say, that thy Kingdome was  
ouer the world, but not, of  
*world*: That is, earthly, peris  
able, pompous and vaine. In  
gard of the extent of this kin  
dome, Heauen, and earth, and  
depths are comprised there  
but the chiefe end of this Kin  
dom concernes neither the com  
modities or necessities of this life.  
It consisteth not, either in  
glory or securitie of this mortal  
world. In which outward thing  
if God should alwayes furni  
vs according to our desires (a

fom

ome vnskillfull Physicians deale  
with impatient sicke persons) we  
were vtterly vndone.

And as this kingdome aymeth  
not at worldly ends, so is it not  
aduanced by worldly meanes: As  
it doth not consist, so it is neither  
fortified nor impaired, by any  
humane either policies or power.  
When S. *Peter* offered prouident  
counsaile (as he supposed) vnto  
CHRIST, aduising him not to  
go to *Ierusalem*, where the Iewes  
plotted to put him to death;  
CHRIST did sharply reprove  
him for it. When he drew his  
sword, and therewith bloud, in  
defence of CHRIST; hee  
heard this sentence: *They that*  
*take the sword, shall perish with the*  
*sword.* CHRIST armed his  
Souldiers onely with fiery  
tongues: by force whereof they  
maintained the field, against all  
the stratagems and strength of  
the world. And when mighty  
Princes did not only reiect, but

15.

*Mat. 16. 25.**Mat. 26. 42**Al. 2. 3.*

persecute their doctrine ; they  
perswaded the people to pa-  
ience, to settle their minds in piety  
and in peace. They did encoun-  
ter and overcome their most ob-  
stinate enemies, not by *resisting*  
but by *persisting* and enduring.  
For it is a property peculiar  
to this kingdome, to encrease by  
those meanes, whereby other  
things are most diminished.

16.

Seeing then, O good I E S U  
thy kingdome (thou hast said) is  
not of this world ; what shall I  
aske of thee ? what shall I hope  
for, that this world doth affoord  
If I aske honour, riches, credit,  
quiet, thou mayst send me for  
them to the Princes of this world  
or else answer me, as thou did-  
dest the sonnes of *Zebedeus*, *I*  
*aske you know not what*. There is  
another world, whereof thou  
(and no other) art King. Where-  
by we are given to vnderstand,  
that for all the seruices which we  
can doe, for all the aduersities  
which

Mat. 10. 38

which we can suffer for thy sake,  
 we are to expect no worldly re-  
 ward. Because thou so esteemest  
 those who loue thee; that to re-  
 ward one of them alone, thou  
 thinkest the whole world not to  
 be sufficient: and for no other  
 cause diddest thou come into this  
 world, and suffer for vs; but to  
 take vs into another world, to  
 raigne with thee. Seeing also I  
 esteeme of my selfe, because I am  
 thine; and thou hast said, thou  
 hast nothing of this world; I dare  
 not be a worldling; for then I  
 shall not be thine. I will not ei-  
 ther praise or desire the commo-  
 dities of this life; but do cry vn-  
 to thee with the happy Thiefe;  
 LORD, remember me, now thou  
 art in thy Kingdome. Remember  
 not my iniquities, remember not  
 my errours, but remember that I  
 am a fraile and feeble creature;  
 remember that I am the worke of  
 thy hands; remember that thou  
 gauest me a spirit to thine owne

17.

18.

19.

likenesse; remember that thou tookest flesh like vnto me. Remember all the miseries, which for me thou hast endured. Remember thy goodnesse, not my euill; nor the greatnesse of my sinnes, but thy grievous sufferings. LORD, I desire not with the other Thiefe, to be freed from the crosse and calamities of this life: giue me rather thy griefe, and so shall I be sure to haue therewith also thy grace. For vnto none hast thou imparted thy loue, vnto whom thou hast not also imparted thy labour; and with none doest thou communicate thy griefe, but thou doest therewith communicate thy grace.

*Thou art a Lilly amidst many Thornes; thou canst not be attained with idle ease. We must endure not only labour, but smart, if we will enioy thee. If we will haue thy head, it is crowned with Thornes; if thy heart, it is pier-*  
ced

ced with a speare ; if thy hands  
and thy feet , they are strooke  
thorow with nayles. *Thou art a  
Lilly amidst the Thornes.*

Now the neerer CHRIST  
drew towards his death, the hea-  
uier was his Fathers hand, the  
waightier his wrath, the more  
stripes did he double vpon him.  
In the Garden of *Gethsemany* he  
cryed to his Father ; *Father , if it  
be possible, let this cup passe from  
me:* but now , feeling that which  
before he feared ; the storme now  
breaking vpon him , which did  
before but begin to appeare ; he  
cryed againe ; *My GOD , my  
GOD, why hast thou forsaken me?*  
At both these times , what were  
either his feelings, or his feares ;  
what the torments of his body ,  
what the anguish of his soule ;  
whether hee did despaire , and  
how farre his despaire did reach ;  
it is dangerous to define : wee  
know them not, we may be too  
aduenturous to determine of  
F f 5 them.

20.

21.

them. The sufferings of CHRIST are knowne onely to the heart that felt them. But to be altogether abandoned in these extremities, to haue no comfort afforded, no care taken ; to be bereaued, not onely of the helpe, but of the pitie of all, which in some degree euery man doth find, seemeth to bee the accomplishment of misery.

22.

*First*, hee was depriued of all earthly comfort: for of his Disciples, some betrayed and sold him; others forswore him ; all fell away and fled from him. And as for the people amongst whom he liued, working miracles, and doing all the good that he could; it was they, who preferred *Barabbas* before him: it was they, who in the midst of his miserable state did most insolently insult vpon him. It was they, who, when he cryed out, *Eli, Eli*, did in a barbarous sort deride him, as if hee had called for *Elias*. It

was

was they, who, when with extreme faintnesse and paines; when by reason of his continuall trauailes from one place to another, without either refreshment or rest; when by reason of the large losse and effusion of his bloud, his body exhausted both of spirit and moisture did grievously thirst; not onely denied him wine or strong drink (which *Salomon* thought fit for them who are ready to perish) not only denied him a drop of water (as *Abraham* denied to the rich glutton in hell) but gaue him sowre vineger to redouble his torment. Secondly, he was deprived of all heavenly comfort, which is the true linitue in all dolorous distresse: his passion was a pure, absolute and solide passion; without any moderation or mixture of comfort.

And this was the cause of his heauy cry; not that his friends, but that his Father did then forsake

*Pro. 31.*

23.



sake him ; not that earth, but that heauen did not yeeld him any comfort.

All the punishments vvhich the damned endure, are commonly reduced to two heads ; paine of sense, and paine of losse. Now, the paines of sense were extremely sharpe, both vpon the body of our Sauour, and vpon his soule. Vpon his body, not onely in regard of the greatnesse, basenesse, and variety of his torments ; but also in regard of the body it selfe. For as it was miraculously made, so was it of a more perfect constitution, of a more subtile sense to apprehend torments, then bodies brought forth by ordinary course of nature. The paines of his soule were vnspeakable, vnsearchable : euen answerable to the cause for which he suffered ; to the innumerable sins that euer had or should be committed.

But the paines of sense which the damned suffer in Hell, are nothing

ing comparable to their paine  
of losse. For this is to be deprived  
of GOD, who being an infinite  
good, the end and rest of a reaso-  
nable soule; it can neither be ex-  
pressed nor imagined, what a tor-  
ment it is to be separated from  
him. And thus it happened to  
our SAVIOUR vpon the  
Crosse. He complained not of  
his other torments, but that he  
was forsaken of GOD; that he  
saw not the heauens open (as did  
St. Stephen) and the FATHER  
reconciled vnto him. The tor-  
ments of sense, he endured in the  
Garden, when he was drenched  
in a bloudy sweat; but then hee  
was not forsaken of his FA-  
THER, the Angels then mini-  
stered comfort vnto him. But vp-  
on the Crosse, besides the in-  
crease of the torments of sense,  
both in body and soule, he endu-  
red also the torment of losse; he  
was abandoned by his FA-  
THER, all comfort was closed  
from

from his eyes. In the Garden he was but in hell mouth; but vpon the Crosse he was in the bottom of hell.

26.

And yet in this vnspeakeable extremity, there was no separation, either of the **FATHER** from the **SONNE**, being one in Essence; or of the deity of the person of the **SONNE** from his humanity; whereto it remained personally vnited, euen in death.

But this must be vnderstood according to the sense of those Scriptures, where **God** is said, to be neere vnto vs, or farre from vs; to know vs, or not to know vs: namely, in regard of his assistance and fauour. And therefore we may boldly affirme, that our humane nature in **IESVS CHRIST**, remained alwaies during this combate, personally vnited to the person of the **Sonne**, who could not be seuered from the **FATHER** and the holy **GHOST**:

**GHOST** : but it receiued no comfort or assistance for a time, to relieue it from the full sence of Gods most seuerer indignatiō against sin. For as the soule is not essentially separated from a body that sleepteh, and yet it worketh not as when the body is awake, otherwise then to sustaine it in life : so, in this extreme agony of our **SAVIOUR**, the Deity was not seuered frō the humane nature ; onely it did not exercise the actions of cōfort & strength, otherwise then to support it from being ouerthrowne. The heavenly **FATHER** did then forsake his innocent and onely **SONNE**, and yet was not the vnion betweene them dissolued. He dissolued not the vnion, but withdrew his vision; and restrained the influence of those beams, which might any way refresh the passioned powers of his soule.

Many Martyrs haue beene assayed with terrible torments; which

28.

which they did not only quietly, but cheerefully endure. Will you know the reason? *They were not deliuered, indeed, but therewithalſo, they were not forſaken.* For, the grace of God did miniſter vnto them, ſuch ſweet & ſecret ſupply of comfort, that they tyred their tormentors, in ſuſtaining all extremities, which mercileſſe tyranny could execute or inuent. But in CHRIST, although in regard of his infinit dignity (for that is in which ſetteth this ſacrifice at ſo high a price) the leaſt torment, although onely in body, might haue ſufficed for redeeming many worlds: yet would hee ſuffer greater torments then can bee conceiued. *Fiſt*, to manifeſt thereby his exceeding loue, in making our Redemption ſo abundant: for the leſſe he had ſuffered, the leſſe would his loue haue been eſteemed. *Then*, to awake our regard, and to leaue vs inexcusable if we loue him not againe.

29.

gainē. *Lastly*, to stirre vs to set-  
tle in him our assurance & hope,  
specially in our tribulations, and  
most especially when wee suffer  
for his sake.

For these causes he excluded all  
consolation frō him; he receiued  
no comfort, either from heauen,  
or from the earth; either from his  
FATHER, or from himselfe:

as it is in the *Psalm*; *I looked  
about me, & there was none to com-  
fort me.* Yea, the beames of the

Sunne were restrained by an vn-  
usuall eclipse, the space of three  
houres; from affording a vveake  
warmth, against the cold which  
stripped his naked body, in that  
harpe season of the yeere. His  
naked body was left desolate  
and forlorne, like a weather-  
beaten tree; the force and furies  
of hell tempestuous vpon him;  
and all influence of comfort  
restrained from his reliefe. His  
Apostles had forsaken him be-  
fore; but here he was forsaken

of

30.

*Psal. 38.*

of his heauenly FATHER  
and in a manner of his own selfe

O forsaken I E S V ! expect not  
what answere thy FATHER  
will make ; we miserable sinners  
are able to answere to this thy  
question. Thy FATHER hath  
forsaken thee, to saue the world  
which otherwise had perished  
to saue those who were both sin-  
ners and seruants, he did forsake  
his innocent S O N N E. In case  
thou wouldest haue passed by vs,  
this Cup might easily haue passed  
from thee : but because thou  
wouldest not forsake vs, thy FA-  
THER hath forsaken thee.  
Thou wouldest adioyne our sins  
vnto thee, and therefore did thy  
Father separate from thee. For  
*sinnes separate betweene GOD and  
man, and (prouoke him to ) hide  
his face.*

*Esay 59.2.*

32.

O mercifull FATHER !  
let euery knee bow , let euery  
tongue powre forth praises vnto  
thee ; for that in fauour of mee,  
thou

thou halt not spared thine onely  
 S O N N E : but diddest fasten  
 upon him these bitter blowes, to  
 satisfie thy iustice for my trans-  
 gressions, and that I might haue  
 a faithfull Aduocate before  
 thee in heauen. How much more  
 am I bound vnto thee, O my  
 G O D ! for this benefit of my Re-  
 demption, then for the great  
 worke of my Creation ? thou  
 diddest create me when I was no-  
 thing, but thou diddest redeeme  
 me when I was worse then no-  
 thing : thou diddest create me by  
 thy Word, but thou diddest re-  
 deem me with the blood of thine  
 onely S O N N E : In my creation I  
 was made to the image of G O D ;  
 but in my Redemption, G O D  
 was made according to my i-  
 mage: In my creation, thou did-  
 dest giue vnto me the state of Na-  
 ture; but in my redemption, thou  
 diddest giue vnto me the state of  
 Grace: when thou diddest create  
 me, thou diddest giue to me my  
 selfe;

33.



selfe; but when thou diddest  
deeme me, thou diddest giue  
Sonne vnto mee: when thou  
diddest create mee, thou diddest  
giue me to my selfe; but when  
thou diddest redeeme mee, thou  
diddest take me vnto thee.

34.

O my GOD! a thousand times  
more I thanke thee for my Redem-  
ption, then for all thy other  
benefits beside. For if I had not  
been redeemed, all thy other bene-  
fits should haue been to mee  
burthen and charge. And I more  
humbly beseech thee, by this thy  
great goodnesse towards vs, by  
this obedience of thy Sonne to-  
wards thee, to giue me thy grace  
that I may also be pitifull for the  
miseries which fall vpon others,  
and patient in those which are  
laid vpon my selfe; in which two  
points, the foundation of a Chri-  
stian life doth consist.

35.

Grant also, that in all the dis-  
tresses of this life, I neuer lose, or  
let fal my confidence in thee: see-  
ing,

that when thy Son had cry-  
in his extremities; *My God,*  
*God, why hast thou forsaken*  
he presently resumed his cōfi-  
dence, and said; *Father, into thy*  
*hands I commend my spirit.* For,  
adversities & afflictions are sure  
signes, not alwayes that wee are  
forsaken of thee, but most often  
that wee are in thy grace and fa-  
vour; being thereby made (albeit  
in a low degree) somewhat like  
to thy beloued Sonne. Who,  
perceiuing vs to be terrified by  
troubles & death, did take them  
upon himselfe, to blesse and san-  
ctify them, and season them with  
some sweetnesse, that wee should  
not only endure, but reioyce and  
triumph, in and for our afflicti-  
ons. He hath now made aduersi-  
ties, the straight passage and en-  
trance into heauen; death is now  
no more death, but the leader  
vnto life.

Heb. 12. 6.

The diuine iustice pe-mitteth  
not any of our offences to escape  
with-

without punishment : seeing therefore thy children haue many imperfections , there is no greater comfort to them, then to be scourged in this world ; there is no greater punishment in this life, then in this life not to be punished. There is no sacrifice more acceptable vnto thee, then a troubled and afflicted heart : there is no truer token , and lesse to be suspected (be our other seruices neuer so many and great) both of thy loue towards vs, and of our loue towards thee , then quietly to endure the calamities of this life ; not as hauing no sence of thy hand , but by subduing our naturall reason and will to thine obedience. If it be for our offences that we suffer, let vs take it patiently, and repent ; and then we suffer with the samed thiefe : If it be without offence, let vs take it patiently, and reioyce ; for then we suffer with CHRIST himselfe ; who hath giuen vs such an exam-

ample, in suffering for vs, that  
mult needs seeme little, that we  
suffer for him.

Grant also, O gracious G O D !  
that the vineger and gall whereof  
by S O N N E took a taste, may  
be to mee a seasoning of all the  
pleasures of this life : that I may  
be restrained thereby from run-  
ning into excelsse, & from drow-  
ning the life of my soule in bodi-  
ly delights. For goodly Christi-  
ans they are, who knowing what  
a lowre-sauce was tempered for  
Adams Apple, will follow their  
appetites with full sayle ; stuffing  
their stomacks with all kinde of  
delicates ; and in one act of eating,  
both consume, & be consumed.  
I aduise thee, O my soule ! yea, I  
doe most strictly charge and en-  
ioyne thee, that as thou desirest  
to succeed in the merits of thy  
S A V I O U R, so thou refuse  
not to doe the like both in his  
temperance, and in his trauailes :  
seeing it is agreeable to all lawes,  
that

37.

38.

39.

that whosoever will enter into inheritance, hee cannot enioy the commodities without the charge. Thy S A V I O R would leave that which seemed necessary, that thou shouldst leave what is superfluous: for thou shalt finde in thy general account, that thou hast stolne so much from the poore, as thou hast bestowed superfluously upon thy selfe. If thou wilt say, thou enioyest not many pleasures, either to moderate or forsake; see then that thou weane thy will from pursuing them by desire. For in the house of our L O R D is much more esteemed, to overcome our will in that which we desire, then to set light by that which we possesse: because, the pleasures & contentments of this life, seeme farre greater in shew, then in substance they are found.

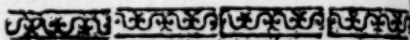
Lastly, O my G O D! grant unto me thy vnworthy servant, I beseech thee, that at the separati-

into of my miserable soule, from  
enio the fetters of my flesh, I may  
ut the pend my last breath with these  
V words of my Sauour; *Father,*  
eeme *into thy hands I commend my spi-*  
ulde rit. Comfort me then with the  
: for vertue of his Passion; which is,  
nera pardon to the dying, life to the  
ne fo dead, and glory to the Saints:  
thou that ending the last minute of my  
y vp life, in the midst of his wounds,  
thou in the very depth of his death and  
; ci bloud, I may confidently commit  
; fee my soule, and thou receiue it rea-  
will dily into thy hands. Heauenly  
fire FATHER! receiue the sweet  
in soule, which thy SON hath of-  
uer- fered obediently vnto thee: Re-  
wee ceiue, I say, thy precious Sonne  
that for a ransome, and withall receiue  
the thy Seruant whom he hath re-  
this deemed. For, as he dyed in thine  
ew, obedience, so dyed he also for  
nd. my Redemption. I haue nothing  
ant to offer to thee but his death, no-  
it, thing but his bloud, and the loue  
ati- wherewith he gaue vs his bloud.

G g

His

His soule he hath committed to thee: but vnto vs hee hath giuen his blood. This is all our treasure this is our assured trust: of this blood we wil not return, so much as one drop vnto thee, vnlesse it be in exchange of euerlasting life.



## §. 12.

How heedyed, and how they opened his side with a speare.

1. **C**ontraries combined together in **CHRIST**.

2. **CHRIST** at his death declared what he was.

3. In all the actions of **CHRIST** his diuinity and his humanity did appeare.

4. Wherefore the Sunne was darkned.

5. Three miracles obserueable in that darknesse.

6 The powers of **CHRIST** did not end with his life.

7. Of the great voice and cry of **Christ**.

8. A Prayer.

9. How powerfull and terrible **Christ** will be in iudgement.

10. Of our account for the blood of **CHRIST**.

11. **Christ**

11. Christ dyed not by constraint.
12. What the rending of the Temple did signifie.
13. A Prayer.
14. What was signified, in that some dead were restored to life.
15. That which man purposeth to one end, GOD oftentimes disposeth to another.
16. The Centurions confession.
17. Of the infallible providence of God.
18. What may be gathered from the want of power in the Executioners to breake the legges of IESVS.
19. Wherefore they did pierce his side.
20. Our Leaves turned into ioy.
21. What this sacrifice was to Christ, what to his Father, and what to vs.
22. We got more by the death of Christ, then we lost by the fall of Adam.
23. A Thanksgiuing and Prayer.
24. We cannot conceiue the high mystery of CHRISTs sufferings.
25. The blood of CHRIST the most precious thing.
26. What quantity of this precious blood, CHRIST gave for vs.
27. We are double debtors vnto Christ, and wherefore.
28. A Thanksgiuing and Prayer.
29. Wherefore the body of IESVS was buried neere to the Citie.
30. Wherefore in a Garden.
31. Wherefore so richly buried.



32. Wherefore in a new sepulcher.

33. Wherefore the Sepulcher was strongly stopped and guarded.

34. The nature of sinners in a desperate degree.

35. How absurdly the Iewes gaue forth that the body of I E S V S was stolne away.



After, when I E S V S knew that all things were performed, he cryed with a great voice, & bowed his

Iob. 12. 30.

head, and gaue up the ghost. And the Sun was darkned, and the veil of the Temple rent thorow the midst, and the earth did quake, and the stones were clouen, & the graues did open, and many bodies of the Saints which slept, arose, and came out of the graues after his resurrection, and appeared to many.

Luke 23.  
Mat. 27.

When the Centurion, and they that were with him, watching I E S V S, saw the earthquake, and the things that were done, they feared greatly, and said: Truly this man was the Sonne of GOD.

Mar. 15.

What

What is this? O gracious GOD! who euer saw two such contraries combined together? who euer saw such misery ioyned to such might? when was so great glory accompanied at any time with so great griefe? who is he that is so humbled, and yet so high? who is so powerfull, and yet so poore? He that is contemned vpon earth, is honored in heauen; he that is fastened naked to a Crosse, maketh the earth to quake; he that dyeth, raiseth the dead to life. O sweet S A V I-  
O V R! thou didst now manifestly declare, both who thou art, and wherefore thou camest into the world.

The Centurion, and they who were with him, did acknowledge thee to bee the SONNE of GOD; and the dead who were raised to life, did testifie that thou camest to ouercome death. Wee will make small reckoning therefore, that the Iewes did scoffe at

thee; seeing the heavens, the earth, the living, and the dead, did witness with thee.

And thus likewise in all the other passages of his life, our SAVIOUR did so carry himself that he neuer did either so high a miracle, but therein his humanity did appeare; or so meane a work but his diuinity did therein shine.

3.

All his actions participated of both his natures; in euery thing which hee did or suffered, the glory of the one, was alwayes ioyned with the humility of the other. It was great humility to be conceived; but it was great glory to be conceived by the holy GHOST: It was great humility to be born, but it was great glory to be borne of a Virgin: It was great humility to be born in a Stable; but it was great glory to be worshipped of the Wise men: It was great humility to lye among beasts; but it was great glory to be honoured of the Angels:

els : It was great humility for  
him to be circumcised; but it was  
great glory to be named S A V I-  
O V R: It was great humility to  
be baptized among sinners; but  
it was great glory that the hea-  
uens opened, that the F A-  
T H E R spake vnto him, & that  
the Spirit visibly descended vpon  
him. Lastly, it was great humility  
to dye vpon the Crosse; but it  
was great glory, that both heauen  
and earth were disturbed thereat;  
that al creatures adored his death,  
except man onely for whom hee  
died. Of the one of these the Pro-  
phet *Esay* saith; *He hath neither  
forme nor beauty, he is despised and  
reiected of men, he is a man of sor-  
rowes, and hath experience of infir-  
mities*: Of the other, Saint *Iohn*  
speaketh; *And we saw the glory  
thereof, as the glory of the onely be-  
gotten S O N N E of the F A-  
T H E R*. By the first, our will is  
subdued, and our manners cor-  
rected; by the second, our vnder-

Chap. 53 .2.

Ioh. 14.

standing is enlightened, and our faith confirmed. If therefore this humility of CHRIST be offensive vnto vs, let vs turne our eyes to all the particular circumstances thereof; and we shall find it not vnworthy, that with so great Maiestie he was humbled.

*First*, the Sunne beholding his Creator naked, drew in his light to couer him with darknes: which was so deep, that *Ensebins* reporteth out of certaine Authors, that diuers Statres did plainly appeare. For as our SAVIOUR was betrayed, apprehended, scorned, reuiled, spew vpon, and buffeted in the night; so it was not inconuenient, that the residue of this worke of darknes, should in darknes be accomplished: euen as he had said to the Iewes, *This is your very houre, and the power of darknes.*

Luk. 22. 25

5.

But pause here a while (O my soule) and obserue three miracles laid before thee. *First*, that this eclipse

eclipse happened vpon the fourteenth day of the Moone, that is, in the full opposition of the Sun and the Moone, whereas naturall eclipses doe alwayes happen in their coniunction, when the Moone is directly interposed betweene the Sonne and our sight. *Secondly*, for that it continued the space of three houres : whereas naturall eclipses continne not much aboue the fourth part of an houre, & seldome so long. *Thirdly*, for that it was a totall eclipse, which neuer happeneth by interposition of the Moone, by reason that it is very far inferiour to the Sun in greatnes. What then shall wee say ? But that the Sun drew in his light, because it should not display so vnworthy a spectacle: that the heauenshid their beauty, and suted theselues to their Makers state ; that they covered the sacred body of I E S V S, most sacrilegiously vsed, with darknesse, as with a veyle. One star shewed

the glory of the Lord at his nati-  
uirty; but the most glorious Starre  
perform'd that seruice at the time  
of his death. Neither was this  
darknesse euer better resembled,  
then by the darkenes which once  
inuolued the land of Egypt; only  
with this difference: At that time,  
darkenesse was ouer the land of  
Egypt, but not ouer *Gosan*, where  
the Iewes did inhabite; at this  
time, the land of the Iewes onely  
was darkned, other Countries re-  
mained light.

At that time the true light was  
only among the Iewes; since this  
time they haue beene the greatest  
strangers to it.

And at the end of this darke-  
nesse, when I E S V S cried with a  
loud voyce and yeelded vp his  
Spirit, the earth trembled: wher-  
by *Augustine* saith, diuers Citties  
in *Asia* were ouerthrowne. The  
rockes also did rend: whereof in  
the land of *Iewry*, in the kingdom  
of *Damasco*, & in the mountaines

of

of *Arabia*, mention remains vntill this day. Therefore doe not thinke (O yee Iewes) that as his life doth end, so you haue also extinguished his power; he that hath laid down his life, retaineth power, both in the heauens, and vpon the whole earth: and it is a lesse matter for him to rise againe, then it was to suffer himselfe to die. You cannot say, that these things which hapned at the very instant of his death, were done by any ordinary meanes. Whereupon you must acknowledge, either in him diuine Maiestie, or diuelish malice in your selues.

You were maliciously bent against him, indeed. But if all men in the world should oppose against him; you see by what meanes he is able to declare, both his glory and his power. When no man either durst or would open his mouth in his defence, he did but aduance his voyce; and five great & terrible tongues did  
speake



speake for him. *The Sun*, which is the liuely lampe of the world; *the earth, the Rockes; the veile of the Temple*, and *the dead*. When all men were silent; the elements, the stones, the dead did speake: they all preached his mercies, & thundered forth his threats.

7. O good I E S U ! it was a great voyce, indeed, whereat the principall powers of heauen, earth, & hell did shake; which did astonish the liuing and the dead. As the cry of our sinnes did reach vnto the iustice of thy FATHER, so did thy voyce reach vnto his mercy. Thou diddest cry with a great voyce, to call the liuing, and summon the dead; that if any should lose himselfe, if any would not be conuerted vnto thee; it should not be because he was not called, but because he would not come.

8. But wo be vnto euery soule, which is not conuerted, which will not come: wo be vnto euery soule, which is not moued at this mighty

thy voice. O crucified I E-  
! haue mercy vpon me, poore  
ner, prostrate before thee; and  
my humble voice enter into  
ne cares, that thy mighty  
ice may sinke into my soule.  
ue vnto me a true touch at  
ese thy sufferings, both of com-  
ssion (as it is reason that the  
embers should condole vvith  
e Head) and also of feare: That  
y minde bee not more heavy  
en the earth, which did trem-  
e; that my heart bee not more  
ard then the stones, which did  
eave; and that my soule be not  
ore sleepey then the dead, which  
id arise at the power of thy pas-  
ion. O great Redemer of the  
world ! if all creatures did feare  
thee, hanging vpon the Crosse,  
what will they doe vvhen thou  
halt come to Iudgement ? If  
thou wert so potent in thy grea-  
test debility, what wilt thou be in  
thy greatest glory ? If these ef-  
fects did accompany the worke  
of

of thy mercy, and the voice of thy  
thy loue, wherewith thou didst  
call all men to come vnto thee  
what will the worke of thy iudice  
stice doe, and the voice of thy  
ry; *Depart from me, ye cursed,*  
*to euerlasting fire?*

10.

I am much afraid, O good  
IESV! of the strict accompt  
wherewith I shall bee charged  
that day, what aduantage I haue  
made of thy blood; whereof  
shall yeeld a slender reckoning  
seeing I haue scarce retained it  
memory. Because, so much as  
doe loue and cherish my selfe,  
much doe I forget thee; and it is  
no lesse fault, not to make profit  
of thy blood, then it was to shed  
it. Sweet SAVIOUR, let  
thy precious blood alwayes  
streame within my soule, that  
my thoughts may bee bathed  
therein; let all actions be to mee,  
either valuable or vile, according  
as they participate thereof. Let  
me be carefull for nothing more,  
then

ice that I be not careful for my  
die, in matters of this life ; let  
the feare thy iustice now , that  
ny I may be confident in thy  
mercies.

But returne a little, O my soule!  
weigh two points which lye  
thy way. One, that whereas  
do naturally die by degrees;  
whereas both their spirit & their  
speech doth first faint, and then  
of life; euen in such as haue the vse  
of speech vntill their last breath :

SAVIOUR at the very  
instant of his death, cryed vwith  
so strong a voice, that the Centu-  
rion was much astonied thereat.

The other is, that he died much  
sooner then was vsuall by that  
kind of punishment; wherat Pi-  
late maruailed, and which hee  
would not easily belecue. And  
what other thing can be inferred  
hereof, but that he yeelded his  
spirit, not vpo any natural cause,  
not by the cruell lingring tor-  
ments of the Crosse; not by con-  
straint

11.

Mar. 15. 39

Mat. 15. 44

strait of his enemies, or of death  
or of the diuell? But that the mo-  
ment of his death was in his own  
power; and that he did voluntar-  
ily lay down his life, and com-  
mit and commend his soule to his  
Father, euen whē he would, euen  
when he had accomplished his  
charge; when he had finished all  
things that were necessary, both  
to deliuer vs from death, and to  
purchase for vs eternall life. Also  
that he died not without sense of  
death; that his forces did not so  
diminish by degrees, as in the end  
he was senselesse of his torments  
but that he retained both his cou-  
rage & strength, to the last point  
and period of his life, that from  
the beginning of his passion, vn-  
till the very end, he had a full fee-  
ling of his Fathers wrath, that he  
accomplished the worke of our  
Redemption entirely; that he did  
so drinke of his bitter potion, as  
no dregs, no drops remained be-  
hinde. Oh that we could in like  
sort

death perfectly accomplish those  
works which pertain either to  
honour, or to the saluation of  
soules, or at the least that our  
imperfection in accomplishment  
could be so sufficiently supplied  
with griefe, as our humilitie  
might in some sort make vp the  
defects of our deuotion.

Now in that the veyle, which  
did hang in the midst of the  
Temple, did also rend from the  
top to the bottome; what can the  
obstinate Iewes pretend, that all  
their mysteries are not laid open?  
that all their signes are not veri-  
fied? that all their ceremonies are  
not at an end?

What other voice could more  
fully ratifie these words of our  
SAVIOR; *It is finished*? Our  
SAVIOR proclaimed vp-  
on the Crosse; *It is finished*: the  
veile of the Temple answered,  
*Amen*. This *consummation* was a  
*consumption* of all the ceremonies  
of the law; because types and fi-  
gures

12.

*Consumma-  
tum est.*

gures are abolished, when truth doth manifestly appeare.

The veile of the Temple was torne at the death of CHRIST & the Temple it selfe was beate down in short time after: and could neuer since, nor euer shall againe repaired. The Temple in short time after was finally destroyed, and therewith also the sacrifices did expire: because it was not lawfull to offer sacrifices in any other place then in the Temple at *Hierusalem*. So the transgressors of the law, by killing the giuer of the Law, haue discovered the secrets, and finished the sacrifices and ceremonies of the law. They may still separate themselves with the veile of malice, or of ignorance, or haply of opinion of great knowledge, but with the veile of the Temple, or of the law, they cannot, they cannot couer themselves with the vain veile of the Law, in murdering the author of the Law.

Nei-

either will he any longer now  
couered with ceremonies, fi-  
res, & shadowes, as in time of  
law: The veile of the law can-  
now couer him, who did  
goe naked, because he would be  
seen.

O! how happy are we who  
see IESVS CHRIST for our  
God, whose pleasure is, that  
nothing should bee hidden.  
There is no God like our God,  
who sheweth that which is se-  
cret, and openeth that which is  
by his Spirit, who instructeth vs, what  
is necessary, and what is need-  
fulle, either to doe, or to auoide.  
What desirest thou, O my  
Soule, to see of him, which he  
hath not manifested vnto thee?  
If thou wilt see his workes, looke  
vpon the world; if thou vvilt  
know his will, reade the Gospell.  
He hath not onely shewne thee  
his flesh, but hath opened also  
his heart vnto thee. He was  
borne in a common Inne, that all  
might



might make him resort vnto  
him; he suffered vpon an open  
mount, that all might see the  
sight vpon him.

13.

O my REDEEMER! remove  
from my heart the veile of carnal  
lesnesse & contempt, that I may  
bend it to behold the secrets  
which thou hast opened. Break  
also the veile of grosse dulnesse  
for so long as my soule shall be  
couered therewith, it is impossi-  
ble for me to see thee.

So then, this rending of the  
veile, is a testimony vnto vs, that  
the law is accomplished; that  
all the figures thereof are vani-  
shed and determined by the truth.  
The Ceremoniall law our SAV-  
VIOUR hath *abrogated*; he  
hath *derogated* from the Iudiciall  
law; only the Morall law he hath  
*prorogated*: But yet hath he freed  
vs, as from the strict obseruation  
so from the seuerer sentence thereof.  
As his will is his worke; so our  
affections he often accepteth for  
effects.

But,

14.

But, O good I E S V! O great  
redemer of soules! what greater  
testimony can we desire, that  
death was put to death, by the  
force of thy death; then that many  
bodies, which death had vnder  
the key of his power, did rise  
out of their graues? For if they  
had been still subiect vnto death,  
they could neuer haue brake  
from his arrest.

O glorious death! which tooke  
life from death. Who would euer  
haue expected, that one death  
could haue slaine another? Who  
did euer see before, a man fast  
bound, vanquish one who was at  
liberty? a naked man, one appa-  
relled and armed? a wounded  
man, one who was sound? a  
dead man, one who was in life?  
Oh! how presently wouldest  
thou make prooffe of the value  
of thy bloud? and how farre the  
force of thy death did extend?  
seeing that vpon the Crosse thou  
diddest giue to the thiefe glory,  
and

and life vnto the dead? What is not heable to doe, who giue glory to the dying, and life vnto the dead? Hee will neuer take away life from those that liue, who came to restore the dead to life.

Finally, as thou diddest manifeſt thy diuine working, in that the High Priest, who conſulted againſt thee, did propheticke that thou ſhouldeſt dye for the people: in that *Iudas*, who betrayed thee, did acknowledge thee to be innocent; in that *Pilate*, who condemned thee, declared that he found no fault in thee: ſo didſt thou the like, in that the Centurion, who watched thee, confeſſed that thou wert the Son of God. Hereby we may plainly ſee the blindnes of our iudgement, and the imbecillity of our power; becauſe that which man doth purpoſe for one end, thou doſt oftentimes diſpoſe to another. When *Pharaoh* ſaid,

Come,

When we let vs worke wisely; then did  
foolishnesse most appeare:  
when the Iewes supposed  
to deale most sure against thee,  
that time was their device most of  
disappointed. For they pro-  
dred the Centurion to guard  
him: but thou diddest vse him  
in the confesse thee. Hee confessed  
that thou wert Man: (*This man*)  
he confessed that thou wert  
the Sonne of God: (*was the Sonne of God*):  
he confessed that thou wert iust,  
(*This was a iust man*) He con-  
fessed thy diuinitie, thy huma-  
nity, and thy innocency; which  
is so high and perfect a confes-  
sion, that the Angels haue not  
before to acknowledge, nor men  
can beleue.

Now the malice of the ex-  
ecutioners was so implacable a-  
gainst IESVS, that this cruell  
death was not sufficient to af-  
flict him; but after he had vo-  
luntarily laid downe his life and  
soule for vs, one of them (vio-  
lating

Exod. 1. 10.

16.

lating the law of mercy, against him, who neuer violated the law of iustice) strooke him into his side with a speare, and forthwith gushed out water and bloud; water to cleanse, & bloud to cure our infirmities: water to cleanse vs from our sinnes, bloud to confirm vs in righteousness & grace.

O most vnsearchable! O most infallible prouidence of God! by how secret, vnseene, vnperceiueable, by how contrarie meanes (in regard of vs) diddest thou attaine thy appointed end. The Iewes obtained of Pilate that the legs of I E S V S should be broken, both to hasten and aggrauate thereby his death; but they had no commission to pierce his side. Certainly, if they had not obtained, that the legges of I E S V S should be broken; the legges of the theeues, who were crucified with him, had not bin broken; the accomplishment of the Prophecie had not been.

conspicuous as now it is : that  
bone of him should not be broken.

Exo.12.46.  
Num.9.12.

Verily, O ye Jewes ! seeing you  
wanted the power to breake his  
bones after death, it is euident that  
he suffered nothing from you in  
his life, but that which his F A-  
THERS Iustice, and his owne  
obedience made him willing to  
suffer. His body in his life was  
beattered, bruised and broken for  
us as well by outward torments,  
as by inward dolours : but after  
death, The LORD preserved all  
his bones, so that not one of them  
was broken.

I. Cor. II. 24

Psal. 34. 19

And in that you could not  
breake the bones of his body, i-  
magine not (O ye Jewes) that  
you can euer bee able to breake  
the soliditie and strength of his  
diuine Spirit ; either in himsele,  
or in regard of vs. For himsele,  
he put off our infirmities by his  
death, to enter into his F A-  
THERS glory. In regard of  
his members, they are so far from

Acts 17. 3.

being enfeebled, that it is frō his death whence they draw life.

Zac. 12. 11.

But wherefore did they pierce his side? For two principall reasons. *First*, that another Scripture might be fulfilled; *They shall looke vpon him whom they haue pierced.* *Secondly*, to make his death without al question: which if it had been doubtfull, his Resurrection also had remained doubtfull; which is the greatest assurance that we can haue, both of our resurrection, and glory with him. And therefore because the wounds of his hands and feet were not mortall, he was pierced into the side with a Lance; which (in case he had not been dead before) must needs haue determined his life. For this stroke was directly vpon his heart; it brake the filme which inuolueth the heart, and naturally containeth water (to coole the boyling heat of the heart) mixed with the purest arteriall blood. This heart-

bloud

Pericardii.

cloud and water was then lanced  
forth (eucry drop) vnto vs; con-  
taining the true substance both  
of the ceremonies of the Law,  
and Sacraments of the Gospell.  
O blessed streame! whereof  
one small drop is sufficient to sa-  
tisfie all our thirst; whereof, if  
one small drop had fallen into  
Hell, all the damned might there-  
by haue beene saued. Verily, if  
there were ten thousand millions  
of worlds, & all should embrace  
this Redemption, here were  
largely enough for all.

Weepe now no more, O my  
Soule! but reioyce and sing prai-  
ses; for now the gates of Hell are  
beaten downe, and the chaines  
of Death are broken. Now is the  
Cherubin, who kept the entrance  
into Paradise with a fiery sword,  
remoued from his charge:  
CHRIST hath receiued the  
wound of that sword, the water  
which issued out of his side, hath  
quenched that fire. Now is the

19.



port of righteousness opened  
as by man came death, so now  
by man came life into the world.  
This is the houre which was  
often promised, so many wayes  
prefigured, so long expected, so  
much desired. By this worke,  
the wrath of GOD is appeased,  
the heauens are repaired, the  
earth is renewed; our sinnes are  
cleansed, our enemies vanquish-  
ed, and our soules deliuered. His  
sweate was as the sweate of a  
painfull labourer, to gather in the  
Haruest; his wounds were as the  
wounds of a valiant Cōmander  
to atchiue victory.

21.

And although this combat  
was costly to him, yet was it  
gratefull to his FATHER, and  
to vs profitable. It is more glori-  
ous to himsele, that he reigneth  
in heauen; but it is more health-  
full to vs, that he did hang vpon  
the Crosse. To him, this was a  
day of the fiercenesse of GODS  
wrath; but to vs, it was a day of  
the

the fulnesse of his fauour. In respect of that he suffered, this was indeed a heauy day; but in respect of that he obtained for vs, it was a day of saluation. For it doth not onely free vs from that punishment which by our sinnes we had incurred; but it doth restore vs to that happy state whereof we were disseized by our sins. By his death, as he was our sacrifice, wee are acquitted from destruction; by his death, as he was our high Priest (for he was both our sacrifice and our Priest) we are aduanced to a most happy condition: Not the same whereof we were dispossessed by our sinnes, but to a farre more excellent estate. Our sinnes dispossessed vs of Paradise vpon earth; but his death doth intitle vs to the Kingdome of Heauen. His blood is not only the blood of remission, to discharge vs of our sinnes: but it is also the blood of the Testament, to bequeath to

22.

23.

vs the inheritance of heaven.

Haile, holy wound of my S A  
V I O U R S side, the entrance  
to his heart, the issue of his loue.  
Haile, holy Riuer of Paradise; the  
veine of liuing water, the true  
treasure of the Church. Haile, O  
window of the heauenly Arke;  
whereinto whosoever entred,  
shall escape the vniuersall inunda-  
tion of G O D S wrath. Open to  
me this gate, O L O R D ! and  
receiue me into thy bosome to  
dwell; euen into the secret closet  
of thy loue. I adore thee, O my  
Lord I E S V S C H R I S T !  
the King of glory, the Prince of  
Peace, the eternall vertue and  
wisedome of the F A T H E R.  
I adore thee, the ioy of Heauen,  
the hope of earth, the life and  
light of all the world : the ease of  
the oppressed, the comfort of the  
afflicted, the Aduocate of sin-  
ners, the ioy of the Iust. I adore  
thee, the great Redeemer of man-  
kinde, the Peace-offering, the ac-  
ceptable

ceptable Sacrifice; who by ex-  
pence of thy bloud, hast inclined  
thy FATHER to looke vpon  
our miseries, & heare our cryes.

O heire of heauen! O the glo-  
ry of the blessed! vvhath loue is  
this which thou bearest to the  
world, that for it thou shouldst  
not loue thy selfe? that thou  
wouldest lose thy life for those,  
who hated thee vnto the death?  
Thy blessed body was made an  
Anuile; all thy senses, all thy  
members vvere loaden with  
blowes; no part was left vn-  
smitten, in working out the sal-  
uation of thine enemies. Before  
thy death, thy skin and thy flesh  
were torn with whips, thy head  
rent with thorns, thy hands and  
thy feete wounded with nayles:  
now after thy death, thy heart  
and thy bowels were pierced  
with a speare. This is a high my-  
stery, all words forsake vs, it can-  
not be expressed so liuely as it  
should. In silence, we may both

H h 4

admire

admire and adore it : but not our words, not our thoughts can reach vnto it.

25. What worthy thanks then can we giue vnto thee (O blessed SAVIOUR) who wert plunged in this myre of miserie, to draw our soules out of the myre of sin? Thou diddest buy our soules, with the price of thy blood : and if any thing could haue been more precious, a more precious thing thou wouldest haue giuen for vs. But what quantity of his blood did hee giue? O my soule! dispute not whether it were little or much, seeing he hath giuen for thee all that he had. Hee hath powred forth his blood to thee without count, and wilt thou haue a reckoning of it? he gaue it not in that measure, because he would giue no more; but because he had no more to giue.
- 26.

O most liberall LORD! how prodigall wert thou of thy precious

ous bloud? If thou would'lt haue  
paid for vs according to our  
worth, if thou haddest esteemed  
vs no better then our merit, it is  
certaine, that of one drop halfe  
had been too much: but to mani-  
fest thy loue, and to make our  
Redemption the more abundant,  
thou diddest powre forth euery  
drop vnto vs. One drop of thy  
blesſed bloud would haue been a  
large price for all things, in hea-  
uen & in earth; and yet wouldst  
not thou for our sake, reſerue one  
drop thereof to thy ſelfe.

O most liberall LORD! thou  
haſt bound me to thee in a dou-  
ble debt, both for giuing thy  
ſoule to death for me, and for re-  
ſtoring mine to life. For reſtoring  
my ſoule, I haue nothing but the  
ſame which I can iuſtly giue  
thee; but for giuing thy ſweet  
ſoule to death for me, there is no-  
thing in man which can worthily  
be rendered. The heauen, the  
earth, and all the furniture, are

27.

letfe then nothing in comparifon thereof. We can but loue thee; we can but laud thee; and this we cannot do but by thy gift. Help me therfore, O louing LORD that I may be able to loue and laud thee; that I may dye to my felfe and to all Creatures for loue of thee: that my foule may adhere onely to thee, vpon whom onely her forces depend. Open my mouth (O LORD) to praife thee, who haft opened fo many mouthes, as thou haft receiued wounds, to pray vnto thy FATHER for me.

I adore thee, O my ftrength and my Redeemer! I refofe all my confidence in thee; all my defires (after my imperfect manner) afpire vnto thee. I bowe my foule to thy blessed Paffion, and with reuerence I falute thy Rofie wounds. I adore thy bloud, thy death, thy buriall, thy victorious Refurrection, thy Affenfion into glory: by thefe I am refrefhed;

freshed ; from these I draw the  
breath of life. O my SAVI-  
OVR ! I desire thee onely, I of-  
fer my selfe wholly vnto thee. I  
want nothing, I wish nothing  
but onely thee; for thou alone art  
sufficient for me. Thou art my  
King, thou art my Lord, my  
Teacher, my Gouvernour, my  
Father; the Paradise of my heart,  
the nest wherein my soule rest-  
eth, the hauen wherein it is saued,  
the glasse wherein it beholdeth it  
selfe; the staffe whereby it stay-  
eth, the stone whereon it stand-  
eth, the treasure whereto it trust-  
eth. Who is so liberall as he, who  
hath given himselfe for so vile a  
creature? who is so louing as he,  
who hath not spared himselfe  
for his very enemies?

O most liberall and louing  
LORD ! who despisest none,  
that come vnto thee ; but doest  
rather helpe him, but doest rather  
preuent him; but rather doest ac-  
company him, doest follow him,  
doest



doest leade, doest draw him in the way. Receiue my loose, my lost soule, which seeketh after thee; raise me, by the vertue of thy passion, from the death of sinne: and by the same vertue indue mee with wisdom and strength; that by the one I may preuent, and by the other resist the attempts of my most dangerous enemies; the flesh, the world, and the diuell. The flesh, idle and voluptuous; the world, vaine and curious; the diuell, subtil and malicious. Grant vnto me, by the same vertue, I beseech thee, that the yoke of thy commandments may be sweet, and the burthen of thy Crosse light vnto mee: that I may concern the transitory trifles of this world: that I may not weakely yeeld either to the calamities or pleasures of this life: but that with a constant and vnmoueable minde, I may *beare* the one, and *forbeare* the other.

Now

Now all this was done against  
IESVS, vpon the day of the  
separation of the Passecouer, ac-  
cording to the corrupt tradition  
of the *Iewes*; for IESVS, who  
most punctually obserued the  
law, had eaten the Passecouer, the  
day before. And, because the day  
following was an high Sabbath,  
and the law had ordained, that  
the body of an offender should  
not hang all night vpon the tree;  
the *Iewes* desired of *Pilate*, that  
the crucified bodies might be ta-  
ken from the Crosse: being very  
scrupulous in small matters, but  
of wide and broken consciences  
in matters of weight. Against  
IESVS they made particular  
suite, that his sepulchre should be  
made sure for three dayes, lest his  
body might be taken away: be-  
cause hee had said, that within  
three dayes he would arise again  
to life.

28.

So they buried him in a Gar-  
den close adioining to the Citie:  
whereby

whereby, the providence of God did cut off many cauls & doubts which might haue beene framed in case his body had beene either removed farre off, or secretly buried, or left abroad.

29.

In this Garden *Ioseph of Arimathea*, in his life time had framed his tomb, which doubtlesse hee did, to put himselfe in remembrance of death, in the very midst of his delights. But the entombing of the body of IESVS in this Garden, amidst our sweetest pleasures, should hold vs mindfull of his death.

30.

Esay 53. 9.

It is finished.

His body was richly addressed to the funerall, that the prophesie of him might bee fulfilled, *His grave shall bee with the rich at his death*: And further, to manifest that which hee spake vpon the Crosse: that he had accomplished his charge; that the terrible tempest of his sufferings had bin fully borne, and that his honour and estimation was then to ensue.

To

To instruct vs also, that the difference betweene man and beast, doth not determine with our liues; but that the dead are to be vsed with honest respect: not onely out of particular affection of kindnesse or of blood; nor onely out of generall humanitie, engraued by the finger of nature in all men; but also out of Christian duty: Partly in regard of many graces, imparted to the bodies of men in this life; and partly to testifie our faith of the Resurrection, and hope of his glory in the life to come.

Further, his body was reposed in a new Sepulchre, wherein no dead body had been laid before: to the end that his enemies should not suspect or surmise, that he raised some other to life (as did the dead body of *Elizab.*) and not himselfe.

Lastly, they stopped the mouth of the Sepulchre with a massie stone, which could not without great

31.

2. Reg. 13.  
21.

32.

great force and noife bee rowled away. They sealed this stone, and set a guard of their owne men armes about it, to make sure (as they supposed) that his body should not be taken away. But as it vsually falleth, that the greatest enemies of the truth, are the greatest meanes to aduance it; so these seales and guards did more evidently seale vnto vs the Resurrection of I E S V S, then all the other circumstances besides. They did evidently declare, that he was not carried to the Sepulchre as a prisoner, as a captiue of death; but that as a Victor hee pursued death, to his cauerne and fort; namely, the graue: and there gave him so deadly a wound, that he should be no more death, but the entrance to life.

But, when he who would not descend from the Crosse, did rise out of his graue; when hee had broken the chains of death; when hee was returned with *Daniel*,

out

out of the Lyons den; and with  
was out of the Whales belly:  
they corrupted the Watch, to  
ue forth, that whilest they slept,  
Disciples came and stole him  
way. And this was the accom-  
ishment of their malice; this  
did set them altogether without  
excuse. This is also the nature of  
sinners in a desperate degree,  
who in despight of G o d and  
their conscience will not feare to  
offend: whatsoeuer sinne they  
are not able by some colour to  
defend, they will endeavour by a-  
ny other sinne to conceale.

But, O good G o d ! how  
blind is malice? what is so ab-  
urd? what so senselesse? what  
will it not say and doe, either  
to attaine, or maintaine, some  
poisonous purpose? For if the  
Disciples had stolne away the  
body of I E S V S, to vvhat  
end should the clothes haue been  
left? to whom did they more  
properly pertaine, then to the  
body

body that was entolded in them. Is it probable, O ye Steele-necked Jewes! that any Thiefe would haue beene so religious as to haue stolne the body, and left the clothes? would any haue beene aduenturous, as to haue stayed the taking them off, and the orderly folding and placing them together, whilest the watch slept round about them? all men know, that Myrrh maketh linen to cleave no lesse fast, then pitch or glue. And what pleasure what leasure can we imagine that the Disciples should haue, in staying to dissolue this glutinous substance? to leaue behinde them this close-cleaving cloth? and to beare away the body rather naked, then couered? Theft, deceit, a guilty conscience, alwayes doubteth want of time; it dispatcheth hastily; it hath no leisure to place things in order, it euer worketh in extreme feare. Could the Disciples be any waies  
secure,

then  
-need  
woul  
o ha  
ft th  
een  
taye  
ae o  
the  
step  
me  
a lin  
the  
sure  
tha  
i  
nou  
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na  
eir  
yes  
dif  
ei  
in  
re  
ies  
e,  
secure, that whilst the scales  
were broken, the stone remoued  
from the mouth of the Tombe,  
the body vncafed, the linnen fol-  
ded and orderly disposed, all the  
Watch would continue in sleepe?  
Assuredly, if the body had beene  
holne, the linnen and the  
Myrrh (being matters, not easie  
to be left, and of great worth to  
be carried away) would neuer  
haue beene taken off, would ne-  
uer haue been so orderly laid and  
left.

Your selues did see, that when  
hee was stripped at the Crosse,  
his apparell did so cleaue to his  
battered backe (by reason of  
the congealing of his bloud) that  
they could not bee pulled off,  
without tearing away many  
parts of the skin. But looke vpon  
the myrrhed clothes, of a farre  
more cleauing nature then his  
bloud, & declare vnto vs, what  
such tokens of violent pulling off  
you did espy. Assure your selues.

O



O ye stiffe-stomaked Iewes! that  
such a mangled body could ne-  
uer haue bene vnwrapped out  
of myrrhed clothes, in great haste  
without any light, with no great  
helpe; but many remnants both  
of skinne and bruised flesh  
would haue appeared. But what  
such testimonie did any of you  
finde? what such testimony did  
any of you expresse? Can any  
man beleue that you would ei-  
ther omit to enquire after such a  
circumstance, or else conceale it,  
if it had bene found? Verily, in  
that you did not speake thereof,  
your owne silence; in that you  
could not, the inuincible truth  
doth vtterly condemne you.

ves! the  
ould no  
ped ou  
at haste  
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rs bot  
d fl  
t wha  
of you  
ny die  
n any  
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ly, in  
reof  
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truth

A

13.

12. The first means to draw us from  
ment of GOD.

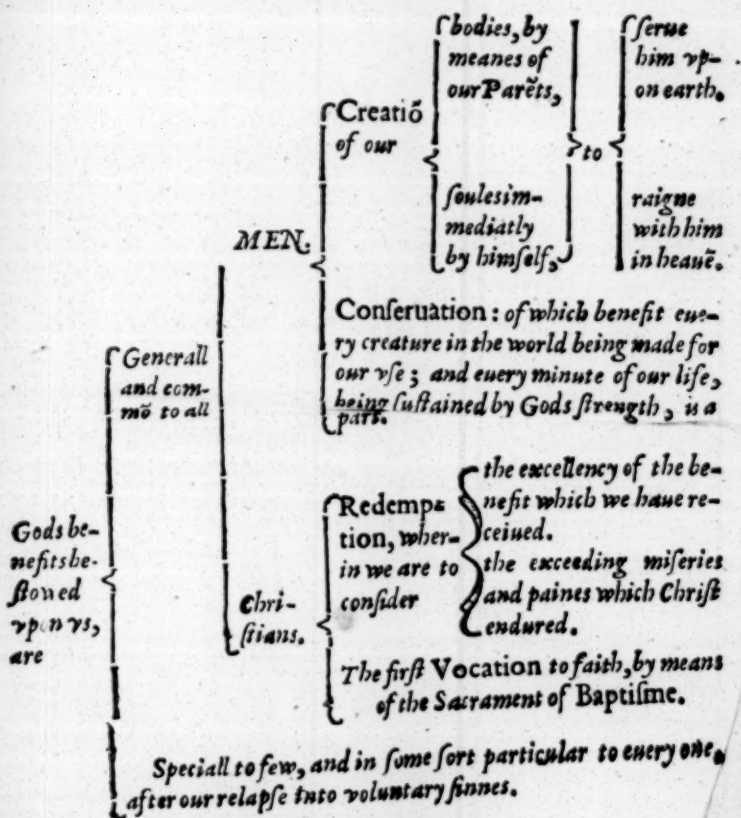
13. The third meanes to draw us from  
sinne, are the positive lawes of every State.

14. The fourth meanes are the instructi-

ons

Although the benefits which we haue receiued from God, are, as in value inestimable, so in number infinite : yet for some stay to our weake memories, in returning thanks, they may be reduced ( as twigges ) to these branches following.

## OF GENERAL BENEFITS.



Let this be placed after Folio 342.

I Ove Giffa Gomek H wesl th

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§. 13.

Againe of the grieuousnesse of sinne, and what means GOD vseth to withdraw vs from the same.

**A** N inference of GODS iustice.

2. The conuersation which GOD expecteth from vs.

3. The punishments that are appointed for the wicked.

4. The manifold meanes which GOD vseth for our conuersion.

5. The first meanes is the law of nature.

6. Of the naked nature of vertue and vice.

7. Of the feare wherewith sinners are afflicted.

8. Of the shame which doth attend vpon sinne.

9. Of the remorse of Conscience.

10. The second meanes to withdraw vs from sinne, is the holy Scripture.

11. The Scriptures were formerly written in the booke of Nature.

12. Three naturall principles of the iudgement of GOD.

13. The third meanes to draw vs from sinne, are the positive lawes of euery State.

14. The fourth meanes are the instructions

ons & examples, which GOD hath giuen

15. The secret meanes which GOD setteth to retaine vs from sinne.

16. The Sacraments are a meane to keepe vs from sinne.

17. The prayers of all the faithfull labour for vs to this end.

18. All creatures are meanes to discomfite vs from sinne.

19. The flatteries and smoothings of

20. GOD is the same in iustice that he hath bene.

21. Sinne is more odious to GOD than the Diuell.

22. The diuell is an excellent creature, if it were not for sinne.

23. Wherefore sinne is most detestable to GOD.

24. Two principall causes of sinne.

25. The forbearance of GOD, is no charge.

26. The way to heauen is narrow and hard.

27. Nothing can be said in GOD, either greater or lesser.

28. GODS workes of Iustice seeme to exceede his workes of mercy.

29. Our knowledge of Gods iudgement maketh vs without excuse.

30. No pleasure to be taken, untill we be reconciled to God.

31. Delay is not the weakest thred in the diuines net.

32. An acknowledgement of a sinful life.  
 33. By sinnes we incurre the enmity of al  
 munes.  
 34. The cry of all creatures against a  
 sinner.  
 35. The pleasures which the creatures do  
 sinner, are only to aggravate his punish-  
 ment.  
 36. The refuge of a distressed sinner.  
 37. Three things doe strictly hold vs obli-  
 to CHRIST.  
 38. The sweetnesse of hope.  
 39. Two things excuse our boldnesse in  
 coming to CHRIST.  
 40. How we must present our selues unto  
 CHRIST.



Ow then, secure  
 sinner, summon  
 thy senses a little  
 together, and as  
 S. Paul in this man-  
 ner argueth against vs : If GOD  
 spared not the naturall branches,  
 not high-minded, but feare, and  
 ke heed, lest hee spare not thee.  
 Iuen so make thou the like infe-  
 rence against thy selfe : If GOD  
 thus

2.

thus feuerely punished his  
gels; if *Adam* ( who was his  
mediate workmanship ) for  
sinne ; if his dearely beloved  
S O N N E, for the finnes  
others ; will he breake the com  
of his iustice for thy sake? will  
priuiledge thee from his ordin  
ry proceeding, for *so many*, and  
*so grievous* finnes, wherein thou  
hast *so long* continued? Remem  
ber ( O my soule ) with what price  
and from what misery thou art  
redeemed ; remember of what  
Head, and of what Body thou  
wert made a member. He that  
mercy hath redeemed thee, will  
in truth iudge thee. If a great  
King should take to wife a woman  
of base estate, and make her  
Queen of all his Dominions; would  
he not exact of her to cast off her  
old attire, to leaue her former  
both company and behauiour  
and compose her selfe to a courtly  
carriage? Therefore, since thou art  
King of heauen and earth, by the  
mystery



mystery of his holy incarnation,  
hath espoused himself vnto thee,  
and endowed thee in his whole  
estate : will it be lawfull for thee  
nothing to change thy life ? no-  
thing to alter thy conuersation ?

But what needeth it that I  
reason this matter? It is expressely  
oracled by the Holy Ghost ; that  
death, bloud, strife, the sword, op-  
pression, famine, destruction, and  
torments are created for the wic-  
ked <sup>a</sup> : that G O D will raigne  
vpon them snares, fire and brim-  
stone, with tempestuous storms <sup>b</sup> :  
that they shall not stand in iudge-  
ment <sup>c</sup> : that they shall be scat-  
tered and consumed <sup>d</sup> : that they  
shall be cast downe , and turned  
into hell <sup>e</sup> : that G O D shal breake  
their iawes , and dash their teeth  
in their mouthes <sup>f</sup> : that their arme  
shall be broken, and their sword  
turned into their own bowels <sup>g</sup> :  
that they shall perish, and wither  
from the earth, and that euill shall  
hunt them to destruction <sup>h</sup> : that

3.

<sup>a</sup> Eccle. 40.

<sup>b</sup> Psal. 10.

<sup>c</sup> Psal. 1.

<sup>d</sup> Psal. 144.

<sup>e</sup> Psal. 36.

<sup>f</sup> Psal. 9.

<sup>f</sup> Psal. 38.

<sup>g</sup> Psal. 10.

<sup>g</sup> 37.

<sup>h</sup> Psal. 140.

I i

they

i Psal. 2.

k Psal. 37.

i Psal. 38.

Psal. 38.

4.

they shall be crushed in pieces :  
that G O D shall laugh at them in  
the day of their destruction :  
& that the righteous man shall not  
only reioyce at the reuenge that  
shall be executed vpon them ; but  
also wash his feet in their bloud !

If all this battery will not serue  
to make a maine breach into our  
obstinate soules, and cause vs to  
abhorre sinne more then a ser-  
pent : or at the least to conceiue  
some feare in committing there-  
of ( which being well nourished,  
may in time draw vs altogether  
to forsake it ) then we are posses-  
sed with the spirit of fury ; then  
are we filled with the poyson of  
Serpents ; then are wee like the  
deafe Adder ( as the Princely  
Prophet said of wilfull sinners ) in  
stopping our eares against the  
voice of the Charmer. Namely,  
against the manifold meanes  
which G O D doth vse for our  
conuerſion ; some internall, some  
externall ; some of grace, some of  
nature ;

ature; some instructing the vn-  
derstanding, some inclining the  
will; some continuall, and some  
by times: the chiefeſt whereof  
are theſe that follow.

First, the law of nature im-  
printed in our vnderſtanding to-  
gether with the inclination of  
our will to follow the ſame:  
which yeeldeth vnto vs ſo large a  
light for our direction in the of-  
fices of this life, that Saint Paul  
accounted it ſufficient to con-  
demne the Gentiles, who neuer  
receiued the Law written. By  
this law we are incited to vertue,  
and retained from vice, in regard  
of the naked nature of them  
both. For ſuch is the grace and  
beauty of the one, that it is to be  
embraced; and ſuch is the baſe-  
neſſe and deformity of the other,  
that it is to be abhorred, without  
any particular reſpect, either of  
benefit, or prejudice to our  
ſelues. But if this will not ſerue,  
then wee receiue from this law

5.

Ro. 2. &amp; 3.

6.

three other more forceable effects; before sinne as a bridle, and after sinne as a whip: feare, shame and remorse: feare of iudgement, shame of men, and remorse of conscience.

7.

For the most senselesse-sinner, the most prophane Infidels, as they haue by instinct of nature, a full perswasion of the iustice of GOD, so are they touched with terroure thereof. According whereto the Wiseman saith, that the conscience of the wicked is alwayes fearefull. And so likewise GOD himselfe hath threatned: that hee would giue to the wicked, *A trembling heart, that they shall feare night and day, and haue no assurance of their lines.*

Sap. 17. 10.

Dent. 28.  
65, 66.

8.

And not only feare, but shame also and vgly infamy attend vpon sinne. For men beare such a naturall, both auersion from euill, and inclination to good, that they abhorre euen their own vices in other men; and are forward

to praise those vertues in other,  
which they themselves are heavy  
to practise. So was *Adam* asha-  
med so soon as he had sinned; so  
G O D threatneth to send *shame*  
upon the wicked; and so *S. Paul*  
hath written; *What fruit had yee*  
*then of those things, whereof ye are*  
*now ashamed?*

Deut. 21. 20

Rom. 6. 21.

9.

But the remorse of conscience,  
doth more secretly, yet sharply  
and surely adhere vnto sinne:  
Which keeping, as it were, the  
watch of our soules; before the  
act of sinning, by barking war-  
neth vs, that enemies are present  
to breake vpon vs; and after the  
act, by biting remembreth vs,  
that infernall theeues haue dispoi-  
led vs of the treasure of grace, and  
made vs captiues to their damna-  
ble desires.

This is called by our Saviour,  
the worme which dyeth not;  
and by *S. Iohn*, the booke where-  
by we shall be iudged. And by  
this remorse it happeneth, that

Mar. 9. 44.

Rom. 20. 12.

no sinne is without punishment because, euen to sinne is a great punishment vnto sinners.

10.

The *second* means which God hath vsed to retire vs from sinne are the holy Scriptures; deliuered vs by himselfe; as liuely Registers of that eternall law, which before hee had more obscurely written, onely in the booke of

11.

Nature. These Scriptures are as letters of Gods loue, inuiting vs to good, and deterring vs from euill: by propounding many rewards for the one, and punishments for the other. Some in this life, (whereof in all ages we may obserue pregnant examples) but most especially in the life to come. Threatning at that time, the torments of hell; and promising the ioyes of heauen; to bridle our wantonnesse by the one, and to spurre on our slothfulnesse by the other. Of which iudgements of God, euen they vvhogroped in the fogges of infideli-

tie,

12.

tic, obtained a full and firme persuasion ; recciuing from the law of Nature three principles concerning this point : first, *that the soule of man is immortall* : secondly, *that there is a GOD* : thirdly, *that he is iust.*

13.

A third meanes are the particular lawes and customes of eue-ry well ordered State ; whereby punishments are appointed for vice , according to the qualitie therof ; and likewise rewards and aduancements for vertue. Of which means the Apostle S. Paul hath thus written : *Wilt thou then be without feare of the power ? doe well : so shalt thou haue praise of the same : for hee is the Minister of GOD for thy weath. But if thou doest euill, feare ; for he beareth not the sword for nought : for hee is the Minister of GOD, to take vengeance of them that doe euill.*

Rom. 13.

14.

Besides the precepts of these three lewes, naturall, diuine, and positieue ; GOD also in loue hath

continually raised many guides to direct vs in piety and vertue: not onely in words, filling our eares with godly perswasions; but also by example representing vertue most liuely to our eyes. So was IESVS CHRIST as a glorious Sunne; so were diuers Saints in all ages, as so many Starres; beames of that brightnesse, sparkes of that fire; both to light and to lead vs (as well by exhortations as by example) through the dark and dangerous passages of this life.

15.

To these he hath added many secret meanes; without which all outward meanes would bee altogether vnprofitable. Namely, his sweet and secret inspirations, without which, all outward calling is like musike to one that is deafe. Also the manifold gifts and graces of the holy Spirit, whereby our soules are both armed against our enemies, and adorned in the sight of GOD. Like-



Likewise, the continuall guard of Angels about vs: keeping vs from many euils, and assisting all our good endeouours. And generally, his prouidence over all his creatures. For seeing that he feedeth the Fowles, and apparelleth the flowers, in how different a degree is he more carefull ouer men?

*Further*, he hath giuen vs the Sacraments of the Church, which are Conduits of grace, whereby forces are infused into our soules; to resist vice, and to insist in all the exercises of vertue. The prayers also, and supplications of all the Faithfull (by reason of the communion of the Church) continually beate at the gate of GODS mercy, as well for vs, as for themselves; and doubtlesse receiue not an empty answer.

*Lastly*, all the creatures which GOD hath appointed for the vse and seruice of man, are so

Ii 5 many

16.

17.

18.

many silent Sermons to exhort vs, so many Trumpets to summon vs to lay down our weapons of rebellion, and to yeeld our selues seruiceable vnto him. Partly, by generall example of their obedience, in subordinating themselves to the will of their Creator: partly, by euery particular action, wherein they are employed vpon vs. For, if they bring vs any benefit, they admonish vs thereby to be respectiue towards their Creator, who hath made them the meanes of imparting his goodnes vnto vs. If they crosse vs with any calamity, they admonish vs thereby of our disobedience; which, as it first brought into the world, diseases, dangers, death, labour, losse, and all other kindes of misery & molestation; so doth it dayly renewe the same effects.

Goe too then (O wretched soule) Inort on in the sleepe of thy securitie; solace thy selfe still  
in

in thy sweet sinnes; and the better to deceiue thy selfe, smooth them ouer with soft and tender termes. Call pride, decency; sursetting, good-fellowship; couetousnesse, honest care; wantonnesse, mirth; lust, youthfulnessse. Or with a more flat kinde of flattery, intitule these and other vices with the names of vertue. Call pride, courage; enuy, zeale; cruelty, iustice; ambition, desire of ability to doe good. Or if these colours will not take, perswade thy selfe, that some counterfait good qualities are sufficient to overshadow them. Will God be either blinded or mocked? Is he not the same God that he was from the beginning? doth he not as much hate sinne as euer he did? doth he not loue iustice as well as mercy? Then assuredly, what account soeuer thou now keepest of the actions of thy life, thou shalt one day yeeld as seuerel account of them, as others haue done

19.

20.

done before thee. Thou shalt neuer bee able to conceale any offence, or to smoothe it ouer, or to iell it away: but the more thou dost forget or flatter thy selfe, with these foolish dreames, the greater will bee the waight of GODS wrath against thee: both for abusing his patience, & contemning the merciful meanes which he hath vsed to withdraw thee from sinne.

21.

These meanes, the more they are, the more they doe manifest the nature of sin: then which, nothing is more odious to GOD, nothing more contrary to his nature; No, not the Diuell himselfe. Because GOD hates the diuell for no other cause, but onely for sinne: whereof if he were discharged, hee is of a noble substance, & indued with many prerogatiues, in a farre higher degree of excellency then mortall man.

22.

But, in sinne there is no goodnes, it is altogether composed of euill:

by

by contagion whereof other things also become euill. And therefore it is most detestable to God, as entirely contrary to his nature; and as the corruption of those things w<sup>ch</sup> he hath created. It is a dreadfull darknesse, which no light can illuminate: it is an extreme cold, which no heat can abate; and it is a very hatefull thing, which the infinit goodnes of God cannot make tolerable. A very hard thing also it seemeth to be, which his infinit power is vnable to doe. Such a thing is sinne, which God can neither doner endure: wherein notwithstanding we place al our pleasure, and wherupon all our endeouours doe busily beate.

23.

The Prophet most truely describeth two principall causes of sinne; one, for that the sinner praiseth, or at the least flattereth himselfe in his desires; Another, for that the iudgements of God are not in his sight. But if

24.

Psal. 10.

25.

if GOD hath damned many millions (O my soule) for fewer sinnes then thou hast committed; if Infants and Innocents, if children vnborne haue not been spared; shall the multitude of thy grievous sinnes neuer be sentenced? neuer examined? If he hath taken longer day with thee then with many other, will he therefore neuer demand his due? Assuredly, howsoeuer thou art defor- rous to deceiue thy selfe, he is (as he hath professed himselfe) a hard man in exacting our accounts; not only in the principall, but for increase; and hath also a heavy hand against idle or euil seruants.

The longer he permitteth thy reckoning to runne, the deeper doest thou diue into his debt: and the more slowly hee doth strike, the more surely will he set his blow.

26.

2, Esdr. 7. 7.

And if it be true, that Heauen is like a City builded vpon a broad field, and full of all good things: the

entrance

entrance whereof is narrow, and in a dangerous place to fall, and there is fire at the right hand, and a deepe water at the left: and there is but one path betweene them, euen betwixt the fire and the water, so that there can but one man goe there. If it be true (I say) which the Scripture saith, that the way to Heauen is so hard, and the gate so narrow, that few shall finde the one, and enter the other. If the very righteous shall hardly be saued: How fearfull, how miserable is thy estate (O my soule) who plungest thy selfe in all sorts of pleasure? and wallowest in all kinde both of security and ease? so farre from labouring, that thou doest seldom busie, either thy desires, or thy thoughts about this passage.

Thinkest thou that GOD is more mercifull then iust? Assuredly, no. Nothing can be said in GOD either greater or lesse: because, whatsoeuer is in him, is his very selfe. But if thou consider his

Mat. 7. 13.

1. Pet. 4. 18

28.

his mercy and his iustice by their effects, it seemeth that the works of Iustice exceed : for, *Many are called, but few are chosen.*

29.

Wherefore then dost thou not feare? wherefore dost thou not tremble at thine own condition being (by reason of thy sinfull life) in the high hatred of God, and hourly subiect to his irrevocable iudgements. Whereof the knowledge which he hath revealed, shall be vnto thee like *Urias* letter, which he did beare against himselfe. It shall leave thee altogether without excuse;

30.

for that thou wert so fully instructed, both of thy duty, and of thy danger; and yet diddest so little follow the one, and feare the other. How canst thou not onely admit any pleasure, but eate or sleepe securely, vntill thou hast dis-burthened thy conscience of that putrification, which will breede therein immortall wormes? vntill by true repentance



ance thou bee reconciled to  
G O D and receiued againe in-  
to his protection? vntill thou  
be freed from the force of thine  
enemies, and deliuered from that  
destruction whereinto they en-  
deuour to draw thee? Many  
thousand accidents, wherof thou  
standest every minute in danger,  
may put thee in that case, as will  
be impossible to ease, and into-  
lerable to endure. And yet still  
thou delayest to strike off delay  
(not the vveakest shred in the  
Diuels net) in turning from thy  
wicked wayes, and in making  
such account of the seueritie of  
G O D S iudgements, as he by  
threatning the same would haue  
thee to doe.

31.

O iust Iudge! who shall deli-  
uer me from thy seuerer sentence?  
how terrible wil thine anger exe-  
cute vpon me? what power is in  
me to wrastle with thy wrath?  
how shall I be able either to ap-  
pease or auoide thy fierie fury?  
Alasse!

32.

33.

Alasse ! if I examine my actions  
if I weigh my wayes, if I try the  
steps that I haue troden ; I shall  
finde that the whole course of  
my life hath been a webbe of vi-  
ces, a sinke of corruption, a way  
full of thornes and thistles ; euery  
a froward and wilfull disobedi-  
ence against thee. I haue dis-  
honoured thee, I haue sinned against  
thee, I haue prouoked thy wrath  
and stirred thee to open vpon me  
the cup of thy curses. I haue of-  
fended the LORD & Creator  
of all things, and therewithall  
haue incurred the enmity of all  
Creatures. And now (me thinke-  
th) they tumult vpon me, and  
are all ready with clamours and  
curses to flye in my face, crying  
with full voice in this sort against  
me.

34.

This is the Rebelle who hath  
forsaken our common LORD  
and sought meanes to betray, and  
crucifie him againe. This is he  
who hath more regarded the de-

ceitful

ceitfull shewes and allurements of the Diuell, then either the benefits, or threats of Almighty GOD. This is he who hath fastened his thoughts vpon corruptible Creatures; contemning, and so much as in him lyeth, vnterly abolishing the power, wisdom, and goodnesse whereby they consist.

This is hee who hath abused vs all. For whereas hee should haue vsed vs in the seruice, and for the glory of our CREATOR; hee hath applyed vs to iniury and reproch him, and to serue the will and pleasure of the Diuell. Hee hath put his confidence in vs: he hath loued, hee hath desired vs onely for our selues; he hath serued our Maker onely for vs; hee hath preferred vs farre before him. Neither hath hee beene content to dishonour GOD alone, but hath cast his poison vpon many besides; alluring some, and animating others,  
to

to knit with him in his riotous  
reuolt.

35.

Come on therefore, let vs be  
no longer seruiceable vnto him;  
but let vs bend all the forces we  
haue to destroy him. Let vs fall  
vpon him by force; let vs lay  
our selues in awayt against him:  
let all the pleasure vvhich we  
seeme to doe him, be onely to  
aggrauate his punishment, onely  
to increase the charge of his ac-  
count.

Alas, miserable wretch! what  
shall I doe? whither shall I turne  
mee? where may I be either  
defended or hid? Almighty  
G O D I haue dishonoured, and  
all Creatures are in his quarrell  
in armes against me. I can finde  
nothing that will take my part,  
nothing that will pity me: what-  
soeuer I see, bring banners a-  
gainst me.

All things are violently bent  
to oppresse me: yea, my owne  
conscience persecuteth me, and

tea-

teareth the very entrailes within  
me. Distressed and distracted sin-  
ner! which way wilt thou turne?  
whither wilt thou goe for coun-  
sell? from whence expectest  
thou any comfort? who is the  
great Angel of wisdom, whose  
pity is equall to his power? who  
is he that is called SAVIOUR,  
that I may runne vnto him, and  
call vpon his name?

It is even he: even the same  
I E S V S, before whose counte-  
nance I quake; even the same  
Iudge vnder whose hand I trem-  
ble. Resume then thy confidence,  
O confused wretch! hope in  
him, of vvhom thou art afraid;  
follow him from whom thou  
wouldest flye; neuer *despaire* to  
*repaire* vnto I E S V S. Three  
things doe most strictly hold  
thee obliged to him; the multi-  
tude of his benefits, for which  
thou art to giue him thanks; the  
multitude of thy sins, for which  
thou art to pray his pardon:

and

36.

37.

and the multitude of thy infirmities and necessities, for which thou art continually to craue his supportance and supply. If feare perswadeth thee, that it is presumption to approach to so high a Maiesty; answere for thy selfe, that these three obligations doe peremptorily impose that necessitie vpon thee.

38.

O sweet necessity! vvhich constraineth thee to come, to speake, to pray vnto him. O happy hope! how pleasant is thy power? what louely looks doest thou cast vpon them, who open their armes to embrace and hold thee? what vnspeakeable both courage and ioy, dost thou kinde in their hearts, who giue thee entertainment? Goe vnto him then, O distressed soule! necessity *drineth*, hope *draweth* thee; go, I say, vnto him boldly, and these two shall excuse thee before him. Present thy selfe to him, whom proudly thou hast prouoked; if

39.

not

not in innocency, yet in humili-  
ty; if not with a cleane, yet at  
least with a broken and contrite  
heart: And seeing by thy righte-  
ousnes thou canst not, endeavour  
to be saued by thy repentance.  
Behold, euen now he knocketh  
at thy doore; Oh! doe not stay,  
for then he wil be gone; and thou  
shalt not know where to finde  
him. Arise, runne, and open vn-  
to him; arise by faith, runne with  
hope, and open with loue. Cast  
thy selfe at his feete, with such  
humility and feare, as is answer-  
able to the state of so magnificent  
a King.

Let thy words wade in teares,  
let thy complaints bee distingui-  
shed with sobs; and call vpon  
him with *importunity*, whilest  
*opportunity* doth last.

*Cant. 5. 9.*

A

## A Prayer.

1. **I** Nnocency is bold, guiltnesse basifull.
2. Our miseries plead for vs.
3. All the torments in hell, not a sufficient punishment for one sinner.
4. The hope and confidence of a sinner.
5. **GOD** by being mercifull, declare himselfe almighty, in ouercoming his own wrath.
6. The mercies of **GOD** surmount sinnes unmeasurably.
- 7 Wherefore our sinnes may encourage us to call upon **GOD**.
8. How we desire **GOD** to turne away his eyes or his knowledge from our sinnes.
9. How we desire **GOD** to looke vpon our sinnes.
10. **GOD** dealeth with sinners not according to their deserts, but according to their necessities.
11. **CHRIST** gaue example of that which he did teach.
12. The deeds of **CHRIST** are larger then his words.
13. No goodnes in vs, but when **GOD** draweth vs from occasions of euill.
14. By greatest sinners **GOD** bath greatest glory.
15. **GOD** giueth more then men can desire,



desire, or understand when they haue it.

16. So many righteous men as there are,  
many are the mercies of GOD towards  
them.

17. With the loue of GOD no iniquity  
can abide.

18. IESVS the only name of saluation.

19. Hope draweth vs to CHRIST.

20. Necessity driveth vs vnto him.

21. What we haue to offer to CHRIST.

22. Neither can hell be satisfied, nor  
heauen straightned.



IESV! most glori-  
ous, most graci-  
ous Lord IESV  
CHRIST! I come  
not heere before

thy presence, to debate the trans-  
gressions which I haue done; but  
to offer my selfe guilty in so ma-  
ny faults, as it shall please thee to  
heape vpon me. The innocent  
doth easily finde what to say for  
himselfe; but to the offender, the  
sting of conscience lameth the li-  
berty of his speech, and maketh  
him more afraide to confesse his

K k faults,

faults, then hee was to commit them: especially, when both the nature and number of his offences exceed the ordinary expectation of mercy. O Lord I <sup>ES</sup> V my sinnes so many, so grievous, and so apparant, giue twitching testimonies to my owne soule, how little I hold of innocency. And if I could be so sottishly, either silent or blind, as not to confesse, or not to conceiue how impure I am: yet my miserable estate, by meanes thereof, would plead before thy pity for me.

2.

But (O my G O D) I acknowledge my wickednesse; I feele what a grievous burthen it is, how heauy, how dangerous. I am not ignorant of my sinnes, I doe not conceale them; I set them euer before my eyes, that I may happily sprinkle them with some teares. Alas! I haue grievously offended thee, not with light faults, but with such as haue been staines, euen in the face of my

pro-

profession: I am that great enemy of thine, who (in presence of thy diuine eyes) haue committed such hainous abominations; who acknowledge my selfe guilty of so many grievous crimes; that although I alone should endure all the torments, which both the diuels and damned persons suffer in hell, yet would it not suffice to satisfie for them.

3.

And because my offences can beare no conformity vvith any excuse, I present my selfe before thee, accompanied with no other hope, then such as proceeds from the riches of thy mercy. And with sorrow in my heart, with shame in my countenance, with all humbleness of spirit I submit my selfe to that goodnes, which I confesse I haue offended: neither debating nor doubting how farre it may extend, but reposing my selfe absolutely therein. Thou hast said (O louing LORD) Come vnto me, all ye that labour and are

4.

Mat. II. 21.

5.

heavy laden, and I will ease you. Loe, I come vnto thee, labouring in sorrow, laden with sinnes and miseries. Who now shal ease me? who shall relieue me? who I pray thee, but onely thou, who art so gentle as to offer vs thine ayde. O my G O D ! who doest inuite me to come vnto thee; vouchsafe, I beseech thee, fauourably to receiue me. It is one of thy chiefest properties to forgiue, and to be mercifull: for thereby thou declarest thy selfe to bee Almighty, in ouercomming thy own wrath.

6.

There are no sinnes which thy mercies doe not vnmeasurably surmount. And therefore, although my offences are, in regard of me, abominable; and in their owne nature, hateful; and by any worldly either iudgement, or meanes irreparable; yet can they not beare such intolerable respect, as thy infinit goodnesse is not sufficient to qualifie. O infinite goodnesse! wherefore looke

kest

kelt thou so sharply vpon my  
sinnes? wherefore doest thou  
number them? wherefore doest  
thou so exactly waigh them? A-  
lalle! wherefore doe I see thee  
angry against me? I confesse in-  
deed, that I haue offended; I  
confesse also, that my offences are  
exceeding great; but shall I ther-  
fore despaire? neuer, but rather  
take courage to call vpon thee.  
For thy mercy is neuer out of  
action, and the exercise thereof  
is onely amongst sinners: partly  
in forbearing and in forgiuing  
them; partly, in sustaining their  
weakenesse, and supplying their  
wants. Now, the greater my sins  
are, the greater is my necessitie:  
and the greater my necessitie is,  
the more fit am I for the right  
vse and end of thy mercy, and  
with the more confidence may I  
craue the same. Euen as, by how  
much men are in greatest misery  
and distresse, so much the better  
title haue they to aske at places

7.

of hospitality and reliefe.

Who will not pitie one that is sicke? who will not helpe one that is distressed? Come, come, sweet Samaritane, come doe thy worke, shew thy nature, exercise thy power: the more wretched and weake I am, the more doe thou comfort and relieue mee. Haue mercy vpon me, O Lord I E S V C H R I S T, haue mercy vpon me, most miserable sinner: who of my selfe am nothing, and by reason of my sinnes, am farre worse then nothing. Turne from my corruption thy pure eyes, which is nothing else but thy knowledge: for thy great mercies sake, I say,

8. turne away thy knowledge from my sinnes. Not that knowledge whereby thou discernest & vnderstandest all things, but that whereby thou doest either approue, or disallow them; whereby thou approuest the works of the righteous, and condemnest the

the reprocable deedes of the wicked. Take no such knowledge and sight of my finnes, to impute them to mee, to lay them to my charge; but rather bury them in obliuion, hide them rather with thy mercy. Looke, LORD, vpon the creature that thou hast made, look vpon thine owne image; looke not vpon my sinne, which is the image of the diuell. Or, if thou wilt not but looke vpon my transgressions; doe it not as a Iudge to punish, but doe it as a Physician to cure.

O my G O D! with bended knees, and prostrate soule; with all feare and reuerence, which so base a worme, loaden with his owne loathsomnesse, is able to conceiue, I approch vnto thee; to the streames of thy mercy, to the treasure of thy merits. Cast mee not off, for then am I cast away: remit vnto him, who *submitteth* himselfe; let not the diuell make a

10.

prey of him, who doth pray vnto thee; let me not perish with the sauiug name of I E S V S, with the sweet name of *mercy* in my mouth. Let the good Shepheard reioyce, at the recovery of his lost sheepe; let the sweet louing FATHER reioyce, at the returne of his vnthrifty Sonne; who acknowledgeth himselfe vnworthy to be called thy Sonne, vnworthy in any meane place to serue thee. Cast thy armes of compassion about my neck; giue mee the comfortable kisses of peace; cast the cloake of thy righteousnesse vpon me: let thy mercy recover that againe, which the malice of the diuell, and my own madnesse hath drawn from thee. LORD, let not my infirmities so much offend thee, as prouoke thee to pitie. Deale not with mee according to my deserts, but according to my necessities: like a good husbandman, who bestoweth more labour and cost



cost vpon barren soyle, then vpon that which is fruitfull: or like a good hougholder, who giueth to his sicke seruant more dainty meate then vnto the rest; not because he is more worthy, but because more weake.

I grant that heretofore thou hast often forgiuen me, and receiued me to fauour; yet forgiue and fauour me now againe; because I haue againe transgressed against thee. Thou hast enioyned vs to forgiue our brother seuentie times seuen times; taking a certaine number for that which is infinit; euen so often as he offendeth. And wilt not thou, who art the Ocean of mercy, doe the like vnto vs? diddest thou not giue example of all that thou diddest teach? Is thy goodnesse limited? wilt thou spare vntill a certaine number of offences? wilt thou be exceeded in forgiuing by miserable man? Hast thou not said, that in vvhat houre soeuer a sinner

*Math. 18.*

II.

*Ezek. 18.*

12.

doth returne vnto thee, thou wilt not remember any of his iniquities? O the safety of my soule! loe, I am before thee, not in my owne presumption, but in hope of thy promise: and seeing thy deeds are larger then thy words, what may I not hope of thee, who hast promised so much? Loe, it is grieuous to me, that so grieuously I have been offensive vnto thee: now shew thy goodnesse, in relieuing him who is so euill; shew thy greatnesse, in sauing him who is exceeding weake, and hath both mighty and malicious enemies against him. Remember not mine iniquities, lay down thy wrath, put away my sinne, put away the punishment thereof, put away also both occasion and nourishment of the like. For, I finde no goodnesse in my selfe, but when thou drawest me frō occasion of euill. O great Redcemer of mankind! loe, a great sinner is before thee,

13.

in

in whom thou hast very much to  
forgiue: shew mercy, O my S A-  
V I O V R ! for with such great  
sinners thou doest get greatest  
glory.

When thou wert heere in this  
miserable world, thou diddest  
cast out diuels, restore the disea-  
sed, raise the dead : thy mercy  
was euer pardoning, thy wise-  
dome teaching, thy liberality gi-  
uing, thy power helping. And  
canst thou now forget to be piti-  
full and to relieue, being in the  
high state of thy strength ? Is thy  
nature now changed, being in  
the very throne of mercy ?

Behold, O louing L O R D !  
how I mourne to thee in the  
depth of my miseries ; behold  
how my very soule is disquieted  
within me. Behold, I stand trem-  
bling before thee, exposing my  
griefe, and expecting thy grace.  
Cast mee not confounded from  
thy presence : For who euer cra-  
ued comfort of thee, & receiued  
con-

15.

confusion? who euer sued for thy mercy, either to his preiudice or in vaine? Surely, thou exceedest in thine abundant pity, both the deservings, and also the desires of those who pray vnto thee; for thou giuest more then men can desire, yea, or vnderstand when they receiue it. It was neuer heard, that any sorrowfull sinner departed, either heauy or empty from thee. Shal I then be the first? Wilt thou beare a hard hand only towards me? or wilt thou neuer againe shew mercy and compassion?

16.

*Our Fathers trusted in thee, and thou didst deliuer them; they hoped in thee, and were not confounded. Yea, looke how many righteous men there are, whether in heauen or vpon earth, so many are thy great mercies & compassions towards them. Let them all come, and let vs ask them before thee; by whose merits they are sanctified? by whose power they are*  
*saued?*

saued? Surely, not one of them will glory in himselfe; they vwill all cry and confesse: *Not vnto vs, LORD, not vnto vs, but vnto thy name giue the praise: for thy mercy, and for thy truites sake. For wee in our own sword possesse not the land, our own power hath not saued vs; but thy right hand, and thine arme, and the light of thy countenance.*

Sith therefore thou art vnchangeable; sith I am thy creature so well as they; sith they were sinners so well as I; wherefore doest thou not powre likewise thy pity vpon me? wherefore dost thou not receiue mee with them to mercy? Diddest thou not shed thy blood for vs all? are all thy merits spent and none left? *Hast thou but one blessing, my Father? Blesse me; euen me also, O my Father. O mercifull Lord God; I most humbly beseech thee, that as thou hast receiued innumerable sinners, so thou wouldest also receiue mee to thy fauour, and make*

Gen. 27. 38

17.

make me righteous through thy grace. Cleanse and purifie my heart, that all my transgressions being put out, it may be a cleane table, wherein thy finger may write the law of thy loue, with which can no iniquity abide,

18.

*Rom. 10. 9.**Act. 8. 12.*

O good I E S V ! for this thy names sake, doe vnto me, according to thy name; thy sweet name, thy louing name, the onely name both of comfort and of happy hope to all distressed sinners; beside which, there is no name, whereby we may be saued. For what is I E S V S but a S A V I O V R ? Therefore, O good I E S V, be in deede vnto me, as thou art in name; euen my I E S V S, euen my S A V I O V R. Thou who hast created me, doe not destroy me; thou who hast redeemed me, do not condemne me. Haue mercy vpon me, O good I E S V ! according to thy great mercy; which greatly exceedeth all sinnes, euen without

com-

comparison: According to thy vnmeasurable mercy, vwhereby thou wert made man, and crucified for men; whereby thou hast so loued the world, that thou gauest thy selfe to death for it. What loue, what mercy is comparable to this?

Who will despaire? who will distrust? Haue mercy vpon me, O Lord IESV CHRIST! according to this incomprehensible mercy, by which thou hast taken away the sinnes of the World, by which thou hast redressed all things in heauen and in earth; according to this mercy, haue mercy vpon me.

Let not my wickednesse destroy this work of thy goodnes; let not mine iniquity preuaile against this mercy. Touch my soule, and turne it to thee. Take away my sinnes, giue vnto mee thy righteousness; acknowledge thine owne workes in me, and wipe away mine.

I ac-

19.

I acknowledge that I am altogether vnworthy, either to receiue or craue thy exceeding mercy. But hope hath incouraged mee; euen the high hope, which thou so dearly louest, which thou so diligently both *commendest* and *commandest* vnto vs: shee hath brought me before thee, she hath instructed me to be bold; loe, she is present to testifie the same.

20.

I was sore afraid to approach neere thy presence, because of my sins; but she, beautifying her face with a sweet smile, said thus vnto mee: Milde and mercifull is the LORD, he will not be angry, he will not driue the distressed from him; he wil gladly heare the prayers of the poore. *Necessity* added, that there yvas none other, who was able to relieue me. *I beleened, and therefore doe I speake.*

Gracious LORD! I beseech thee for thy mercies sake, which can neuer be overcome with any kinde of iniquity, yeld to this  
peti-



petition of my poore sobbing  
soule; doe away my sinnes, seale  
thy pardon within my consci-  
ence. Giue vnto me the like dis-  
charge, as thou gauest to the man  
whom thou diddest cure of the  
Palsie; *Sonne, thy sinnes are forgi-  
uen thee.* Or as thou gauest to the  
woman that was taken in adul-  
tery: *Goe thy way and sin no more.*  
Or as thou gauest to the woman  
whom thou didst cure of the  
bloudy issue: *Thy faith hath saved  
thee, depart in peace?*

*Mat. 2. 5.*
*Ioh. 8. 11.*
*Mat. 9. 54.*

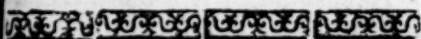
I haue nothing in my selfe that  
may appease thy wrath; all that I  
bring with mee, accuse and  
indite me: I haue nothing to of-  
fer vnto thee, but the memory  
of thy Passion. Looke not, O  
L O R D! vpon my sinnes, but  
look vpon thy sufferings; where-  
by thou hast taken the charge of  
my debts, and vndertaken pai-  
ment for mee, poore sinner.  
Sprinkle me with thy blood, o-  
pen thy wounds vnto mee, pro-  
tect

test me with thy death; and then will iustice cease to pursue mee; then will she put vp her sword, and therewith also her fury, and be at peace perpetually with me.

Come vnto me, O comfort of my soule! for without thee I die; come, heate my heart with thy liuely loue, and then I shall re- uiue. O long delay! O tedious tarrying! Alas! when wilt thou come? wherefore doest thou not heare me? O great REDEEMER! what profit will there be in my destruction? Shall the damned praise thee? shall they not blaspheme thee, both for the sharpe sense of thy iustice, & for despaire of thy mercy? If thou throwest mee downe into hell, will it bee the more satisfied? If thou receiue me into the bosome of thy mercy, will it be the more streightned? Admit therefore, O good IESV, admit me into the number of thine Elect; that with them I may praise thee, with them

them inioy thee; that with them  
I may both glorifie thee, and glo-  
ry in thee.

Cleanse my soule from all cor-  
ruption, that it may be the more  
fit to receiue the influence of thy  
diuine grace; euen as a glasse, the  
more pure and cleane it is, the  
more cleerely will the beames of  
the Sun reflect vpon it. Pardon  
me (O LORD) in this time of  
mercy, that in the time of iustice  
thou mayest not condemne me.



### Another Prayer.

1. **VV**E know not by what name  
to expresse GOD.

2. GOD is all things

that are in him.

3. The proper works of mercy.

4. Our sinnes are our extreme misery.

5. In what case our sinnes past doe neuer  
condemne vs.

6. Grace is the diuine forme of the soule.

7. By Creation we were like vnto God,  
by Redemption God was like vnto vs.

8. GOD delighteth to be with the chil-  
dren of men.

9. How

9. How GOD is seene.
10. Wherefore we doe not loue GOD.
11. The glorious being of GOD.
12. The being of GOD in al his creatures.
13. The being of GOD in the soule of man.
14. Wherefore we see not God within vs.
15. Pleasure in things created, not so great in their birth, as in the begetting.
16. Immoderate affection of a good thing, is euill.
17. How worldly things are to be used
18. False necessities of this life are like the Flyes and Frogs of Egypt.
19. If we apply our selues to GOD, he will supply his benefits to vs.
20. How we are to hate and con emm our selues.
21. The perpetuall combate of a Christian.
22. Inordinate loue of the body, is the originall of all sinnes.
23. The subduing of our will, is a most acceptable sacrifice, and wherefore.
24. The summe of all Christian Doctrine.
25. The right carriage of our outward man.
26. The example of CHRIST is alwayes to be set before vs.
27. The excellency of humility.
28. What humility is, and how attained.
29. The principall businesse and labour of this life.
30. The office & exercise of temperance.
31. Where to

31. Where to our life may be compared.
32. Wherefore we should yeld our selues wholly to GOD
33. The excellent effects of faith.
34. The grounds of our hope.
35. The excellency of loue.
36. What should stirre vs to the loue and desire of GOD.
37. All goodnesse is more abundant in God, then in all creatures ioyned together.
38. The pleasures which proceede from creatures, are false.
39. The pleasures of this life are particular.
40. All pleasures are full and perfectly in GOD.
41. Wherefore we should adhere vnto GOD.
42. We must so walke betweene feare and loue, as GOD walketh betweene Iustice and Mercy.



My GOD! most mighty, and yet most mild; whose iustice shineth to vs through thy loue, whose Maiesty is seated in the throne of mercy: O inuisible and indiuisible G O D ! vvhocanst not be exprested, who canst not be vnderstood.

What.

1. Whatsoever thou art, I inuocate and adore thee; for I know thou art a most high and holy thing: If it be lawfull to call thee a thing, who art the cause of all things; if it be lawfull also to call thee a cause, vpon whom all causes depend. I know not by what name I should expresse thee; and therefore I come stammering to thee like a little child. For thou art about all things; thou art all things that are in thee. Thou art thy holinesse, thy happinesse, thy wisdom, thy power, and whatsoever else is said to be in thee. Seeing therefore that thou art mercifull, it followeth also that thou art mercy; and I am so exceeding miserable, that I am nothing but meere misery. Behold therefore, O thou who art mercy! behold, misery is before thee. What now shouldest thou doe?
3. verily thy proper worke; euen to take away my misery; and to relieue my distressed state.

Haue

Haue mercy vpon me, O my mercy! O G O D, which art mercy! haue mercy vpon me: declare thy nature, shew thy power; take away my misery, take away my sinnes, for that is my extreme misery. *One depth calleth another*: the depth of misery, calleth vnto the depth of mercy; the depth of sin, cryeth vnto the depth of pardon and grace. Thy mercies are incomparably deeper then are my miseries. Let one depth therefore swallow vp another. Let the infinit depth of thy mercy & grace, swallow vp the great depth of my sinne and misery.

And that I may not by returning to my former courses of life, plunge my selfe againe in thy displeasure; touch my soule (I beseech thee) with continuall remembrance and remorse of my sinnes: that I may spend all the time of my life, which is to come, in lamenting the time thereof that is gone. For our sinnes doe neuer

4.  
Psal. 42.

5.

neuer condemne vs, if we be not either *contented* in remembring, or *content* to forget them.

Giue vnto me also the grace of thy holy Spirit, which, as a forme supernaturall and diuine, is sufficient to direct the soule (when it once hath entred therinto) to the acting of all the offices of a spirituall life: *informing* the vnderstanding, and *conforming* the will to euery duty expedient to bee performed: Euen as the Soule infused into the body, is sufficient to mooue and direct all the members thereof, to the exercise of their seuerall functions.

For it is not enough that thou dost cleanse me from mine iniquities, except also thou commest to me with thy grace: except thou abidest with me, and preferuest me from falling into the like filthinesse againe. Come therefore vnto me, O my God! O sweet hope! O sure strength! hold me with thy hand, embrace me with

thy



thy loue; and suffer me not either to fall from thee, or to follow thee in vaine. O health! O life of my soule! O life of all those who liue in thy loue! necessity constraineth me to cry vnto thee. Open (I beseech thee) thine eares to my prayers, and thy hands to my distresse: contemne not that, which in creating, thou diddest ennoble with thy likenesse; and in redeeming whereof, thou diddest abase thy selfe to become like vnto it.

7.

O high and glorious L O R D! I acknowledge my selfe vnworthy, that thou shouldest enter vnder my roofe: but thy delight is to be with the sonnes of men. And what dost thou finde in vs, but sinnes and miseries, that thou shouldest haue a delight to abide with vs? was it not sufficient that thou diddest suffer for vs, and appoint thine Angels to bee our gard? but that thou the L O R D of Maiesty wouldest also remaine

8.

L I                      with

with vs? The Angels, and all thy creatures blesse thee, O LORD! for it is not any worthinesse in vs, but thine onely infinit goodnesse, which draweth thee down to abide with vs.

Come therefore, O inestimable treasure! euen for thine infinite goodnesse sake, I beseech thee, come vnto me, and let vs enter couenant together: that thou mayest neuer depart from mee, nor I euer desire any thing but thee: that thou mayest be ready to help me, and I carefull to serue thee. O desire of my soule! my perfect pleasure, my assured strength, vouchsafe perpetually to remaine with me: that collecting my spirit (without which thou art neuer seen) and retiring it into my selfe, and shutting the dore to all worldly imaginations, I may by the light of thy beauty, both see and know thee; and be thereby so enflamed with thy loue, that all other *objects* may seeme

seemo *abjects* vnto me. For the onely cause wherefore I doe not so loue thee, is, because I doe not sufficiently see and knowe thee: but except it please thee to come vnto me, where shall I see thee? and how shall I know thee, who dwellest in the light which cannot be approached?

IO.

I.Tim.6.16

*The light which cannot be approached?* Why then, the dull will doubt of it; the malicious will deny it. O light of my vnderstanding! where is that light! how shall I *attaine*? how shall I *sustaine* it? O LORD my GOD! what shall thy exiled seruant doe? languishing in thy loue, and banished from thy presence? I am desirous to see thee, but no man shall euer see thee, and liue: I would come vnto thee, but thy place is vnapprochable.

Exo.33.20

I.Tim.6.16

But, beside thy glorious being, wherein thou art knowne onely to thy selfe; wherein wee know thee best, when we acknowledge

II.

L! 2

our

12.

13.

14.

Joh. 1. 10.

our selues vnable to know thee;  
thou art also generally in all thy  
creatures, but more specially in a  
reasonable soule, as in thy liuely  
Image: but most especially in a  
soule that thou hast regenerated.  
And yet wee are so miserably  
blinde, our eyes so wildly wan-  
der after the vaine things of this  
world; that although thou art  
within vs, we are so farre from  
knowing, that we do not discern  
thee: euen according to that  
which the Euangelist hath  
written; *Hee came into the  
world, and the world did not know  
him.* Send therefore into my  
soule, O fountaine of pleasure! if  
not a beame, yet a sparke of thy  
grace; that my vnderstanding  
being enlightened, and the misti-  
nesse of my mind dispelled there-  
by; I may begin to discern thee,  
to yeeld thanks and obedience  
vnto thee, to beare my selfe reue-  
rently before thee, and be respec-  
tue of thee in all my actions. For  
thou

thou art my Lord and my God,  
thou hast made me, and giuen vn-  
to mee all things that I haue; and  
yet alas ! I doe not know thee.

And that I may more cleerely  
discerne, & by discerning know,  
and by knowing loue, and by lo-  
uing serue the ; draw away my  
desires from sensuall delights in  
things created ; whose pleasures  
are not so great in the birth, as in  
the begetting. Let me not prose-  
cute with immoderate affection  
any creature, although it be good;  
for albeit the object bee good,  
yet the affection is euill, if it be  
immoderate. Good objects may  
be hurtfull to the soule ; euen as  
the sight may no lesse be hindred,  
by a plate of gold, then of lead.  
Let me vse all worldly things,  
rather with my hand, then with  
my heart ; that I may be like a  
carefull Pilot, who although he  
beareth his hand on the helm, yet  
hath his eyes fixed vpon the Stars.

And albeit I both liue and

Ll 3

deale,

15.

16.

18. deale, and conuerſe in the world, yet let not the affaires therof adhere vnto me: Let me not be infected with the pleasures thereof, no more then fiſhes are with the ſaltneſſe of the Sea, wherein they abide. Eaſe me of the intolerable taſke of cares, for the falſe neceſſities of this life; for who can reſt amidſt thoſe Flyes and Frogs of Egypt? Let mee caſt all my care vpon thee; let me commit all my neceſſities into thoſe hands that made mee: aſſuring my ſelfe, that if I doe wholly apply my ſelfe to ſerue thee, thou wilt largely ſupply to me whatſoever is expedient. Giue vnto me a holy hatred and contempt of my ſelfe, not as I am thy creature, but as I am the worke of the old Serpent the Diuell: who by his venomous biting hath ſo infected our fleſh with inordinate appetites, that wee cannot cheriſh the one, but therewith alſo wee giue ſtrength to the other.
- 20.

Let

Let me therefore easily fall to euill entreating, and hard handling of my flesh, for giuing both harbour and heart to my mortall enemies, and for conspiring with them the subuersion of my soule. For, this is the perpetuall combate of a Christian, to beate downe his owne inclinations, to tame the flesh; as a Rider breaketh his horse, that he may trauel him, both the way and the pace which he shall direct. Yea, this is no hate, but the only true loue: as the father hateth not his child, either when he correcteth him for his offences, or when he denieth him meate, either hurtfull or superfluous. For the high feeding of the flesh, is no other thing, then the feeding of Swine with the prodigall child: and he hateth his soule, who is too farre in loue with his body.

21.

This inordinate loue, is the very originall of all sinnes; it buildeth the Citie of *Babel*, and

22.

23.

24.

25.

replenisheth it with new inhabitants ; euen with innumerable children of confusion. Giue me therefore a constant courage, to ouercome all difficulties and labours, in maintaining mortall warre against these appetites. Giue me strength to strīue in subduing my owne will, then which, no offering is more acceptable vnto thee : Because man doth naturally loue nothing more. That my desires being mortified, I may (which is the summe of all Christian doctrine) yeeld perfect obedience to thy vvill ; as well in doing those things which thou hast commanded, as in suffering those things which thou hast ordained. Giue me a comely composition of the outward man, and iudgement to direct my actions by discretion ; to moderate my tongue, and to take a strict account thereof ; to vse rigour and austeritie in the gouernment of my person ;



son ; to behaue my selfe as before thy presence, who art both Iudge and witnesse of all my life. Let euery moment and motion of my life tend to the loue and obedience of thee, as to the last end wherto al my actions should be directed.

Let me neuer be so outwardly busied, but that some part of my vnderstanding be free, to contemplate vpon thee with reuerence and feare. In all things that I say or doe, let me haue respect to thine example. If I speake, let me first thinke how thou hast spoken ; If I be silent, how thou wert silent. Whatsoeuer I doe, let me cast and consider vvith my selfe, how thou diddest or wouldest haue done the like : that I may now begin to follow the *Lambe whither soeuer he goeth* ; which hereafter I shall in a more perfect manner accomplish.

Giue me humilitie both in  
Ll 5 ward

26.

Rev. 14 1.

27.

ward and outward, the ground and foundation of all other vertues; which maketh vs to *descend* to the knowledge of our selues, and to *ascend* to the knowledge of GOD: which causeth them that are despised vpon earth, to be esteemed in heauen: which raiseth vs from the dungeon of sinne, to the gates of Paradise.

28.

And because this vertue is nothing else but the cōtempt of our selues, which cannot be without knowledge of our selues; enlighten my vnderstanding, that I may wade farre into this knowledge, and digge into this dung-hil very deepe. That seeing what I am, I

29.

may the more abhorre and humble my selfe; the more straine my strength, to attaine the true effects of mortification; to submit my desires to thy disposition; not to entangle my selfe with superfluous cogitations; to repress the care of my selfe; to repell the pleasures of the world; to re-  
straine

to traine and limit the lults of my  
flesh; to iudge my selfe most vile;  
to leaue all iudgement of other  
men to thee; not to ioy in  
praise, as not being the same to  
thee, as I am esteem'd among  
men; not to be sorrowfull for re-  
prooffe, as knowing more by my  
selfe, then any man is able to ob-  
iect; to beare both iniuries and  
aduersities patiently; to obey  
men willingly in regard of thee;  
to complaine of no man; to open  
the boosome of my heart vnto all;  
and to respect them as thy liuely  
temples. Let this be the principall  
businesse of my life: grant that  
in the midst of these labours I  
may breathe out my soule.

Giue me the vertue of tempe-  
rance, which is an vpright Iudge  
betweene pleasure and necessitie,  
and appointeth to either of them  
that which is their due: giuing to  
necessitie that which is sufficient,  
and taking from pleasure what is  
superfluous. Let me be content,  
yea

30.

31.

yea glad to suffer troubles & trauels in this world; esteeming the whole time of life, as the forty yeeres trauell vnto the Land of Promise; as the sixe dayes of labour, which goe before the Sabbath of rest. Behold, O louing LORD! a lump of clay, an vnpolished piece of wood is presented vnto thee; make thereof vvhath thou wilt: for thou knowest, both what is fit for me, and for what I am fit. I offer my selfe vvholly vnto thee, and desire to depend altogether vpon thee: for seeing thou knowest not how to giue thy selfe, vnlesse thou giue thy selfe wholly to vs; it is great reason that we yeild our selues wholly and entirely to thee againe.

32.

33.

Giue vnto me a firme faith, in those mysteries which thou hast reuealed; for this is a meane to bridle our wils, and direct our desires: this is the life of those who are iust; this is the shield, which breaketh all the fiery darts

*Rom. I. 17.**Heb. 10. 38.**Gal. 3. 11.*

of

of the diuell. Fasten this my faith  
to the crosse of thy Sonne, that it  
may not shake: *found* it vpon that  
Rock, that it be not *confounded*.  
I. O R D, I beleene: help, Lord, my  
unbeliefe.

Ephes. 6.16.

In all the necessities and tribu-  
lations of this life, giue me an as-  
sured hope & confidence in thee:  
seeing thy power is Almighty;  
thy promises, most true; thy  
mercies, infinite; and thy merits  
which make intercession for me  
inestimable.

34.

Kindle in me the burning light  
of thy loue: burning, as zealous;  
light, as conspicuous. Giue mee  
that vertue which maketh thy  
yoke sweet, & thy burthen light:  
which is the accomplishment of  
the Law, and the life and soule of  
all vertues. Without which, no-  
thing is acceptable vnto thee in  
this life, and whereby thy glory  
shal be apportioned in the life to  
come. Illuminate, & teach my vn-  
derstanding, how excellent thou  
art;

35.

36.

art; both in regard of my selfe, for the greatnesse of thy diuine perfections, whereby thou art worthy of infinit loue; and also in respect of vs for the greatnesse of thy benefits and mercies, for which all our loue is due vnto thee: That my will ( which is a blind power, & desireth nothing but when the vnderstanding lea- deth it ) may be stirred, by the beauty of the one, and the boun- ty of the other, to place all my thoughts and desires in thee.

O Lord my G o d ! the begin- ning of my being, the end at w<sup>ch</sup> I ayme: O light of my vnderstan- ding ! O rest of my will ! when shall I loue thee ardently ? when shall I embrace thee with the na- ked armes of my soule ? when shall I despise my selfe, and all things in the world, to loue thee more freely ? when shal my soule, with all the forces and faculties therof, be vnited vnto thee ? when shall it be drowned & deuoured

in

in the infinit depth of thy bright  
burning loue? O my redemption!  
when all worldly helps shall  
forsake me, thy loue will stand  
by me: and shall not I forsake all  
worldly both helps & hopes, to  
settle my loue and assurance in  
thee? Thou diddest leaue thy glo-  
ry and thy Maiesty for loue to-  
wards mee; and shall not I leaue  
all vanities and impieties for loue  
to thee?

O my God and my saluation!  
wherefore am I so dull, as not to  
perceiue? wherefore so slothfull,  
as not to pursue the most excel-  
lent and perfect good? which  
both containeth and exceedeth al  
other goodnes? For what good-  
nesse is not more abundant in  
thee, then in all creatures ioyned  
together? Men desire riches, ho-  
nour, wisdom, vertue, long life,  
pleasure, quiet, with so strong a  
straine, that somtimes for the gai-  
ning of them, they aduenture to  
lose, and destroy themselves. O  
course

1. Sam. I.

38.

course conceits! O rude and rash  
 esteemers of things! you loue the  
 shadow, and leaue the substance:  
 you forsake the maine Sea, to fish  
 in shallow puddles: you run af-  
 ter creatures, but regard not him,  
 who may say to vs, as the Father  
 of *Samuel* said to his Wife, when  
 she desired Children; *Am not I*  
*more worth vnto thee the children?*

For what rest? what riches?  
 what delights can be found in any  
 or in all creatures, which are not  
 more pure and plentiful in thee  
 (O L O R D) then in them? The  
 pleasures which proceede from  
 creatures, are fleshly, false, and  
 short: they are attained with la-  
 bour, they are retained vvith  
 feare, they are lost with griefe.  
 They cloy, but doe not content;  
 they fill the soule, but doe not sa-  
 tisfie it; they do not delight, but  
 delude the sense: in promising  
 much, and performing nothing;  
 in making some shew of felicitie  
 and rest, but turning it to effects

of.



of misery and disquiet. For euery soule is miserable, which is entangled in the loue of temporall things: it is not satisfied with the vse of them, and yet tormented with the losse; it is tormented onely with thinking vpon the losse.

The pleasures of this life also are very scant, being particular, and affecting onely some one sense: but thou art an vniuersall pleasure, spiritually delighting the whole man. All pleasures are in thee, and that in such both plenty and perfection, that the Wise man said: *All things that can be desired, are nothing in comparison of him.* Nothing indeede: for there can bee no comparison, where there is no similitude or communion. What comparison can there be then, betweene that which is, and that which is not? A centre is not compared with the circumference thereof, yet both are finite: what comparison can there be then, betweene that which

39.

40.

Sap. 7.

which is finite, and that which is infinite?

41.

I will loue thee therefore (O Lord my God, from whom I assuredly expect all good) I will embrace thee with all the armes of my affections and desires. The Iuy applying it self to a tree, doth so embrace it, that euery branch thereof seemeth to bee rooted in the same: by which help it riseth on high, and attaineth his perfection. And wherfore do not I in like manner adhere vnto thee; by whom I stand, by whom I grow, by whom I do both fructifie and flourish? wherfore are not all my members turned into armes, that I may embrace thee on euery part? Helpe me, O Lord my Saviour! raise all my desires vnto thee; fasten my thoughts to the tree of thy Crosse; drawe all the forces of my soule on high after thee: for the weight of my mortality holdeth mee downe. Thou, O LORD! who hast ascended

ded the Crosse, that thou mightest draw all vnto thee; thou, who by thy infinit loue hast vnited two natures in one person, that thereby thou mightest bee one with vs; vouchsafe, I beseech thee, to vnite my heart vnto thee, with the knot of thy loue: that it may be ioyned vnto thee, euen as thou hast ioined thy selfe vnto vs. Let this loue be followed with a feare and reuerence of thy Majesty and iustice; which should euermore accompany all our works. Let me so walke betweene feare and loue, as thou doest betweene iustice and mercy: that in all the actions which I shall enterprise, I may begin in thy name, proceed in thy helpe, and end in thy praise. *Amen.*

42.

*Praise, and glory, and wisdom, and strength, dominion, riches, and power, be vnto GOD for euermore.*

FINIS.



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## AN EPILOGVE.

**A**ND thus after twenty yeeres growth, and almost so many Impressions, this Booke is now come to the full stature, and I take my last leaue either for altering or encreasing it hereafter. Wherein I doe not conceiue that I haue erected a stately Statue, either for applause or approbation of great Iudgements: For I find no such abilities in my selfe as can admit suspicion of ostentation: It sufficeth that it may creepe into some corner of a Study, or serue to entertaine some friend or acquaintance, who happely may take pleasure to conuerse at times in this sort with me. As publike writing is exceeding commendable in famous men, who haue somewhat in them worthy of Imitation; so in others it is well if it be excusable. And this is the highest pitch whereto I aspire: and to this (me thinke) I should attaine. For what if no man either reade or regard this Booke? I haue I lost my time, by entertaining my thoughts in these sweet retireits? Other pleasures, though most esteemed, leaue no trace behinde them: but these pleasures doe not onely continue, but encrease, untill they extinguish all pleasures beside.

## An Epilogue.

beside. Assuredly, nature herselfe hath endowed us with a large faculty to entertaine our selues a part, and often calleth vs to it: to teach vs, that we owe our selues chiefly to our selues, and not onely to society. But what? hath no profit ensued? Yes: It can hardly be, but by so often and serious working vpon this portraite, I should in some degree conforme my selfe vnto it. It can hardly be (I say) that I should in this sort make this booke, but that againe in some sort should make me. For they who runne themselves ouer by fantasie or speech some houre or two, doe not so exactly enter into themselves, as they who make it their serious study. Againe, how often hath this busines diuerted me from tedious & irksome, or at the least from frivolous cogitations? For to Marshall our fantasie, to keepe it from loosing and straggling in the ayre, nothing is so good as to make our thoughts legible, and to giue them a body, by keeping a Register of them. For verily, a man will listen well to his humour, and take heed how he dwell vpon any conceits, when he binds himselfe to register and enroule them. Againe, how often being griued with indignities or neglect from great persons, against which ciuilitie and reason forbade me to oppose, haue I eased my selfe vpon them here? How haue many other discontentments hereby either vanished, or much abated? And further, how haue these exercises stayed mee from the basest drudgery in the world, in

hun-

## An Epilogue.

hungerly hunting after fauour and wealth?  
which are so farre from making or shewing  
men to be honest, that many who haue them  
most, did scarce euer honest action in their  
lives. But here I end. End then, Booke,  
but yet continue. End, I say, in regard of  
increase; but continue in working that  
good to others, that the prayers  
of some may worke  
good to me.

First voyage of Captain Cook  
in the years 1769, 1770, 1771, 1772  
and 1773, to the Pacific Ocean  
and the North Pole, in the ship  
the Endeavour, under the command  
of Captain James Cook, R.N.  
By James Cook, Esq. F.R.S.  
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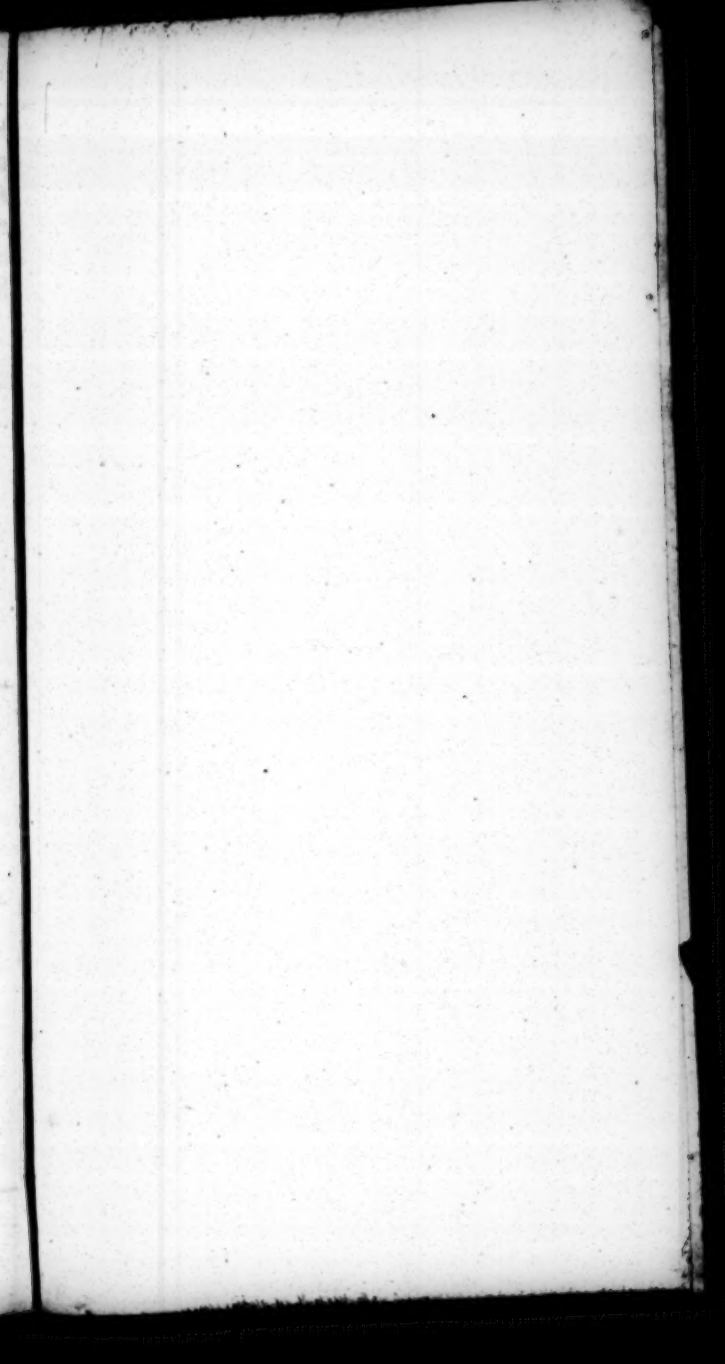
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